

N. C. E. A. CONVENTION ISSUE



THE
CATHOLIC
EDUCATIONAL
Review

April, 1932

UNDER THE DIRECTION OF THE DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA

VOLUME I

NUMBER 4

Welcome! to the 49th NCEA Convention, Kansas City, Mo.

See these publications on display at our booth—No. 95:

MCCARTHY: GUIDE TO THE CATHOLIC SISTERHOODS IN THE UNITED STATES (Illustrated) \$1.50

CLEMENS: MARRIAGE EDUCATION AND COUNSELLING \$2.00

CLEMENS: MARRIAGE AND FAMILY RELATIONSHIPS \$1.75

SPIERS: THE CENTRAL CATHOLIC HIGH SCHOOL \$2.50

SEYFFER: THE ORGANIZATION OF HOSPITAL NURSING SERVICE \$2.75

HEIDGERKEN: DYNAMICS IN GROUP DISCUSSION \$.25

BLAND: HIBERNIAN CRUSADE \$3.00

SIMONITSCH: RELIGIOUS INSTRUCTION IN CATHOLIC COLLEGES FOR MEN \$4.00

RUSSELL AND OTHERS: THE LAWYER LOOKS BEYOND THE LAW \$2.50

BARDES: DISTRIBUTION OF PROFITS IN THE MODERN CORPORATION \$2.00

DEFERRARI: DISCIPLINE AND INTEGRATION IN THE CATHOLIC COLLEGE \$2.75

DEFERRARI: THE ORGANIZATION AND ADMINISTRATION OF THE MINOR SEMINARY \$1.50

COMMISSION ON AMERICAN CITIZENSHIP: WRITING FOR GOOD CITIZENSHIP \$.10

MILLER: THE INTEGRATION OF THE CATHOLIC SECONDARY SCHOOL CURRICULUM \$2.75

LITZ: LETTERS GRAVE AND GAY OF FATHER TABB \$3.75

SMITH: ODES AND EPODES OF HORACE \$3.25

The Catholic University of America Press

620-E MICHIGAN AVENUE, N.E.

WASHINGTON-17, D. C.

In answering advertisements please mention THE REVIEW

The CATHOLIC EDUCATIONAL



Review

VOL. L

APRIL, 1952

NUMBER 4

Staff

REV. JOSEPH A. GORHAM, S.T.L.,

Editor in Chief

REV. F. J. HOULAHAN, S.T.D., Ph.D.,

Associate Editor

SR. MARY VERNICE, S.N.D., M.A.,

Associate Editor

FRANCIS J. DROBKA, Ph.D.,

Associate Editor

REV. JAMES A. MAGNER, Ph.D.,

Managing Editor

Contents

LET'S TAKE ANOTHER LOOK AT GEOGRAPHY—I	217
Sister Mary Vernice, S.N.D.	
"THAT I MAY NEVER BE THIRSTY . . ."	223
Rev. Gerard S. Sloyan	
NATIONAL COUNCIL FOR ACCREDITATION OF TEACHER EDUCATION	235
Urban H. Fleege	
QUO VADIS VIDEO?	240
William F. J. Riordan	
THE EXCEPTIONAL CHILD	248
Rev. William F. Jenks, C.S.S.R.	
CATHOLIC CENTERS FOR YOUTH	257
Rev. Edward F. Garesche	
THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS	264
HIGHER EDUCATION NOTES	266
SECONDARY EDUCATION NOTES	268
ELEMENTARY EDUCATION NOTES	270
NEWS FROM THE FIELD	274
BOOK REVIEWS	276
BOOKS RECEIVED	287

Trade-mark registered
in U. S. Patent Office
Copyright, 1952, by
The Catholic Education Press

Published monthly except July and August by The Catholic Education Press, The Catholic University of America, Washington 17, D.C. Subscription price: yearly, \$4.00; single number, 40 cents. Indexed in The Catholic Periodical Index, The Education Index and The Guide to Catholic Literature. Entered as second class matter at the Post Office, Washington, D.C.

Business communications, including subscriptions and changes of address, should be addressed to The Catholic Educational Review, The Catholic University of America, Washington 17, D.C. Please address all manuscripts and editorial correspondence to the Editor in Chief, 302 Administration Building, The Catholic University of America, Washington 17, D.C.



announcing

The New Cathedral Basic Reading Program

CURRICULUM FOUNDATION SERIES

The Reverend John A. O'Brien ★ William S. Gray

A. Sterl Artley

May Hill Arbuthnot

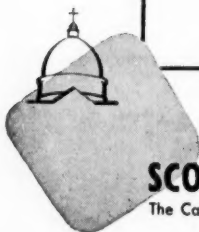
Marion Monroe

Lillian Gray

TAKE SPECIAL NOTE OF

When you examine the new first-grade materials—

- the careful development of interpretation skills—capitalizing on genuine plot stories
- the powerful word-perception program, which gets results right in first grade
- broadened pre-reading program—to benefit both child and teacher as never before
- new help for the slow-learning child
- foundation of a long-range audio-visual program in literature—both poetry and stories
- entirely new guidebook material—right where it helps the most, bound with a copy of the child's book, to give you teachable and interesting TEACHER'S EDITIONS



We'd be glad to send you further information
just write to

SCOTT, FORESMAN AND COMPANY

The Catholic Schools Department

E. J. Fletcher, Manager

Chicago 11, Illinois



For Teachers and Pupils

CONFRATERNITY OF CHRISTIAN DOCTRINE TEXTS

CONFRATERNITY SCHOOL YEAR RELIGION MANUALS—THE ADAPTIVE WAY: Grades I-II, \$.50; Grades III-V, \$.75; Grades VI-VIII, \$1.00

RELIGIOUS VACATION SCHOOL MANUALS: Grades I-II, \$.25; Grades III-V, \$.25; Grades VI-VIII, \$.25

THE REVISED EDITION OF THE BALTIMORE CATECHISM NO. 3 \$1.00 (cloth, \$1.25)

THE HOLY SACRIFICE OF THE MASS: Attractive, completely revised text, covering the significance, application and liturgical framework of the Holy Mass. 288 pp., \$.50

WE DISCUSS THE CREED: Sixteen chapters analyzing the Apostles' Creed, divided into sections for study and discussion, with suggested questions, by Rev. Joseph B. Collins, S.S. 100 pp., \$.40

Dept. 4-1585

ST. ANTHONY GUILD PRESS

Paterson-3

New Jersey

CATHOLIC PARENTS!

— as well as Teachers and Clergy —

YOU SHOULD BE RECEIVING

The Catholic Educational Review

Keep up with your children, their problems, the problems and methods of Catholic education, contributions of leading Catholic educators.

ELEMENTARY, SECONDARY, COLLEGIATE LEVELS.

NEWS FROM THE FIELD, REVIEWS OF RECENT BOOKS.

SUBSCRIPTION \$4.00 PER YEAR

NOW! . . . Special Introductory Offer

\$1.00 FOR 3 MONTHS! WRITE TODAY!

THE CATHOLIC EDUCATIONAL REVIEW
c/o The Catholic University of America
Washington 17, D.C.

☐ Please send me special 3 month's offer \$1.00 (Payment enclosed)

☐ Please send me 1 year's subscription \$4.00

Name

Address

City Zone State

In answering advertisements please mention THE REVIEW

3a

The BALTIMORE CATECHISM COMES . . . to LIFE!



Purpose of Man's Existence

Part 1, Unit 1

An Audio-Visual Unit consisting of 130 frames full-color filmstrip synchronized to 3 12" records, complete with Teacher's Manual. Ecclesiastical Approval. An invaluable teaching aid! \$18.50

God and His Perfections

Part, Unit 2

" . . . A little look at what God is in Himself and how He acts toward us." Beautifully visualized; completely approved! 70 frames full-color filmstrip; 1 synchronous LP record; Manual \$9.00

(Can be used in any Filmstrip Projector.)

Contact our distributor or write direct to:



CATHOLIC VISUAL EDUCATION INC.

147 Bleecker Street., New York 12, New York

CAPS & GOWNS



**FOR COLLEGES
HIGH SCHOOLS
PAROCHIAL
SCHOOLS
CONFIRMATIONS
CHOIR GOWNS**

RENTAL OR SALE

**Catalog on
Request**

Established in 1912

BENTLEY & SIMON

7 WEST 36 ST. NEW YORK 18, N.Y.

READ!

THE HEART OF THE SPANISH MATTER

by REV. JAMES A. MAGNER

Price: Twenty-five Cents

Order from:

THE CHARLES CARROLL FORUM

620 Michigan Ave., N.E. Washington 17,

For

Closing and

Graduation Exercises . . .

have your choir sing

A PRAYER FOR PEACE

CARON SATB 20¢

THE ANGELUS

CARON SATB 18¢

FATHER IN HEAVEN

WHITMORE-ZIEGLER . . . SATB 20¢

Being sung in many American Schools today. . . Order from your dealer, or direct from

The Mello-Music Pub. Co.

WINNIPEG, MANITOBA, CANADA

LET'S TAKE ANOTHER LOOK AT GEOGRAPHY—I

SISTER MARY VERNICE, S.N.D.*

What is the rightful place and function of geography in the Catholic elementary school? What role does geography play in the realization of the objectives of Catholic elementary education? To some, the answers to these interrogations may appear so obvious that the posing of such questions seems superfluous and even irrelevant. But to those who realize that more than a little of current geography teaching is largely a matter of demanding a regurgitation of undigested facts, the timeliness of the above interrogations will be apparent. And to those who deplore the fact that the comprehension of fundamental relationships and the acquisition of Christian attitudes and ideas are so infrequently numbered among the actual outcomes of geography learning, these questions will strike an attentive ear.

ROLE OF GEOGRAPHY IN THE ELEMENTARY SCHOOL

Anyone who has taught geography in the elementary school will realize how vast is the array of concepts, relationships, and the multiple types of factual information to which the elementary pupil is exposed. It is not surprising then that the teacher, overwhelmed by the colossal proportions of the task confronting her, succumbs to the temptation of forcing upon her pupils a geography diet consisting largely of mentally unpalatable facts. In her eagerness to comply with course of study requirements in geography and in other subjects, she may easily overlook the fact that she is a Catholic educator teaching in a Catholic school which, in the words of the late Monsignor George Johnson, should "... provide those facilities and experiences which, with the assistance of Divine Grace, are best calculated to develop in the young the ideas, habits, and attitudes that will enable the individual to behave as Christ expects him to behave in relation to God, to his neighbor, and to Nature."¹

*Sister Mary Vernice, S.N.D., is an assistant professor in the Department of Education at the Catholic University of America.

¹Commission on American Citizenship, *Better Men for Better Times*, p. 113. Washington, D.C.: Catholic University of America Press, 1943.

The paucity of this type of experience in some schools is scarcely conducive to Christian or psychologically sound learning in geography. Too many educators, enmeshed in the minutiae of classroom activities, have lost sight of the ultimate purpose of the Catholic educational system—the forming of other Christs in the children confided to them. In fact, it is not uncommon to find in both teachers and pupils the practice of Catholic religion joined with attitudes and behavior which are sometimes wholly un-Catholic in essence. This unfortunate combination of incompatibles is inevitably promoted in classroom situations where teachers are so engrossed in subject matter that they are unable to see its relation to religion and to the general aims of Catholic education. A teacher who teaches geography for geography's sake cannot expect her pupils to integrate what is so learned with Christian practices of life.

Warning educators against just this danger, the late Reverend Edward Leen wrote:

The mental formation that should be the result of an education truly Christian cannot be imparted unless every subject that is taught is made a vehicle for conveying a Christian appreciation of things and the Christian outlook on life. In a truly Christian educational program it is imperative that in the teaching of each subject in the school curriculum there be imparted not only a knowledge of that subject itself but as well a right philosophy of life. There is nothing that is taught that cannot be made in its subject matter and in the mode of teaching it, an occasion for insinuating into the minds of pupils a Christian evaluation of all things that bear upon, or are concerned with Christian social life.²

The subject of geography in particular is an outstanding medium through which to achieve the goal cited by Leen. Geography occupies a position of strategic importance in the Catholic elementary curriculum because of its potentialities for realizing the aims of Catholic education. As a magnifying glass concentrates the rays of the sun to a small burning point of heat that can set fire to a piece of paper, so the subject of geography can be made to concentrate on certain Christian principles of life to a point where they will animate the pupils to a practice of these principles.

² Edward Leen, *What Is Education?* p. 80. New York: Sheed and Ward, 1944.

Thus geography provides the substratum for a supernatural mode of thinking and acting.³ It lends itself more readily than any other subject, excluding religion, as a channel for inculcating Catholicism as a way of life. Geography which does not assist young people to exemplify the Church's social teachings is only quasi-geography. In fact, one might go so far as to assert that geographic training in the Catholic elementary school is valuable to the degree that it contributes to the attainment of said objective. Sloyan goes further and declares: "It is safe to say that if these studies [among which is geography] are not Catholic, the school can not be called Catholic in the full sense of the word."⁴ Underlying the foregoing idea is the important thesis that teaching and learning geography in Catholic schools necessarily differs from geography teaching and learning in public schools. To deny this truth would be to reduce our Catholic philosophy of education to idle theory. The corollaries of a Catholic philosophy of life should permeate a Catholic education, and among the so-called secular subjects none presents better opportunities to translate them into practice than geography.

EMPHASES IN GEOGRAPHY

No extraordinary acumen is needed to realize that a study of geography which is confined to a mere consideration of the physical aspects of the earth will fail miserably to engender Catholic social principles and attitudes. It is true that all geography is inescapably physical in part because human beings live on the earth and in the air; they eat food and use raw materials, and so on. However, the weighty truth that geography embraces peoples as well as the earth cannot be forgotten. One cannot understand people until one sees the kind of physical setting in which they live and work. Pupils will need to know how mountains are formed and why rain falls, but these are primarily means to an end. Geography which is mainly descriptive in nature confounds means with ends. Undoubtedly,

³ Gerard S. Sloyan, *The Recognition of Certain Christian Concepts in the Social Studies in Catholic Elementary Education*, p. 81. Washington, D.C.: Catholic University of America Press, 1948.

⁴ Sloyan, *op. cit.*, p. 176.

geography has its roots deep in natural environment but it must blossom and fructify into a Christian understanding of human societies. It must become a rich and significant study of human living as it takes shape in differing environments the world over.

To study geography should be to learn about human societies in their habitat. Geography must assist the elementary-school child to understand and appreciate the major problems all human beings face the world over, and the ways in which people are trying to cope with these problems in both past and present times. Through its study the child should become acquainted with the cultural traditions in each area studied, and with the relationships existing between man and his environment. Geography should not be concerned with isolated facts *per se* but should involve a study of the interrelations between facts—between cultural and natural facts of the total environment so as to develop in the child a better comprehension of the world in which he lives. In short, the primary emphasis in Catholic elementary-school geography should be on the human element in this field of knowledge.

The foregoing concept of the nature of geography need not, and should not, relegate into a place of obscurity those aspects of the subject which develop an understanding of the earth as the home of man, namely: (a) physical geography which embraces the study of land forms, the atmosphere, the earth's vegetation, soil and mineral deposits, and (b) mathematical geography with its consideration of earth and sun movements, seasons and tides, etc.

These phases of geography too, are of importance in the program of Catholic social-mindedness. As Sloyan points out:

Since the earth is the place where that working out of the divine plan which is human history is accomplished, it is manifest that history will truly be understood only when certain physical features of the earth are understood. We do not grasp *what* has happened until we know *where* it has happened, for man does not exist in a vacuum but in a certain terrestrial environment. He works out his salvation, or fails to, in some city, village, or town, which in turn lies in a desert region or jungle, in a circumscribed area of the earth's surface, where conditions of temperature and climate are thus and so, and not otherwise.⁵

⁵ Sloyan, *op. cit.*, pp. 80-81.

Thus, man cannot be understood apart from his habitat which embraces land forms, climate, natural resources, and the like. In brief, the place of physical geography in the Social Studies is incontestable. When properly presented, such geography provides a valid and necessary foundation for the study of human activities.

The relationships between the human and the physical aspects of the earth may be illustrated by the worn but apt analogy between the world and the stage. Supplying the background for the drama of human life are the physical aspects of the earth. Though this background is indispensable the learner is, or should be, concerned mainly with the actors—the peoples of the earth—and the manner in which they enact the drama of civilization on the stage provided by the earth.

To change the analogy—borrowed from the Nineteenth Yearbook of the National Council for the Social Studies—one may think of the earth's surface as the material land-and-water estate which mankind as a whole has inherited. Upon the resources in this estate man is entirely dependent for the material where-withal for his subsistence, and for the material means of support for all his social, economic, and political institutions.⁶ What have human beings done to develop this estate? What part are they now playing in the development of God's earth? The answers to these questions should receive careful consideration in all geography teaching-learning situations. In other words, the teacher should highlight the study of human beings in their utilization and manipulation of their environment.

Special effort should be made, however, to avoid giving the mistaken notion that what man does is determined by his earthly environment. That natural environment sets limits and boundaries which man cannot successfully surmount is patent. For instance, however carefully one may try, one cannot grow mangoes and rice in the Arctic region; nor can he grow spruce trees and wheat in the tropics. Man's interactions with his natural environment do form a series of patterns. Still environment is not considered the primary explanation of human progress and

⁶ *Geographic Approaches to Social Education*, p. 7. Nineteenth Yearbook of the National Council for the Social Studies. Edited by Clyde F. Kohn. Washington, D.C.: National Education Association, 1948.

advancement. Rather, man is presented as a free agent whose activities are voluntary though they may be influenced by numerous and diverse factors, past and present. Attention is called to the fact that though Nature has prescribed certain limitations on man's activities, these limits are frequently so broad in more habitable parts of the earth that man can exert a wide choice of economic and social pursuits. Even where Nature is miserly, variations in the pattern of human living occur.

The foregoing concepts of geography conceived in Catholic philosophy, may well cause the subject of geography to rank next to religion in its possibilities for developing on the part of the elementary-school child desirable relationships between himself and God, his fellowmen, and Nature. Through this kind of geography, the child learns of God's Providence toward men, of the use and misuse by man of God's gifts. He comes to understand man's dependence on God and on other men. As he studies human life in the different parts of the world, he discovers that the Catholic Church, recognizing the image of God in each individual, has spread into virtually every land on the surface of the earth. He becomes acquainted with the ways in which people live and work in his own community, in his nation, and throughout the entire world. He comes to understand that men can adapt themselves to their physical environment, and that they have also learned to manipulate and modify various aspects of, and resources of this same environment. Furthermore, through the study of this type of geography, the child should come to a realization of the fact that he is a social being, with certain rights and responsibilities to his family, his school, his community, his country, and the world.

CONCLUSION

Constituting the essence of this article are the observations resulting from an examination of the function of geography in the elementary school. Particular stress was laid upon the role of this subject as an instrument for transmitting to pupils an outlook on life which is truly Christian and which will enable them to grapple effectively with certain problems in a manner worthy of Catholics. *To be continued.*

"THAT I MAY NEVER BE THIRSTY . . ."

REV. GERARD S. SLOYAN*

INTRODUCTION

Father Francis H. Drinkwater has observed that his journalistic style is "altogether too strident," and for that reason he feels that there is little in it for other writers to emulate. "Often it was necessary to shout in order to be heard," he writes. "Some of the quieter bits may not be too bad."¹ Some of the quieter bits are not at all too bad, being only a notch or two off the excellence of the shouting. His *stridor mentium* over the years has been a resolute clash of forceful opinions with all those devilish ideas and pedagogical practices calculated to heighten the *stridor dentium* of the last day, when teeth may gnash that once recited faultlessly a language called catechism.

To praise the doughty sower of *The Sower* will be to gild the lily for certain *Catholic Educational Review* readers. Have they not been following with glee his editorials and essays since the first appearance of that little organ of religion teaching in June of 1919? If not that, they have been tracking down his every available utterance since they first came on the collected pieces edited as *The Givers* or *Religion in School Again*. Side by side with them stand the priests whose pulpit instructions have gained a directness and a spareness from *Two Hundred Sermon Notes* and *Catechism at Early Mass*; whose parlor performance has been all but transformed as they addressed the "considerably after" of *Twelve and After*; whose doctrine was given point and tang by the *Catechism Stories* so laboriously collected by the same F. H. Drinkwater. No matter that at times they found their favorite theories or devices ridiculed, the unconscious splendor of American bookmaking charged with sham to front for poorly written books, or occasional of his illustrative materials not very much to their taste. The man

*Rev. Gerard S. Sloyan, Ph.D., is an instructor in the Department of Religious Education at the Catholic University of America.

¹Walter Romig (ed.), *The Book of Catholic Authors*, p. 80. Detroit: Walter Romig, 1943 (second series).

has remained a giant among earnest Lilliputians, and is delightful even in his quirks. (He has fought a battle for years against words ending in "-ism," "this lazy, confusion-making termination . . . now become a serious hindrance to reason and truth." In the spirit of a teetotal-lecturer, Father Drinkwater invites other writers to take the pledge with him and give all such words up for good!) The author of this stylistic crusade and others vastly more important can be read between two covers again; that is to say, the bulk of his more direct message can be so read. It is called *Educational Essays* and it costs twenty-five shillings.² See that you get hold of it.

Pending the book's arrival, there should be no harm in pointing out that its author is rounding out his forty-second year as a priest of the Birmingham Archdiocese and his thirtieth as diocesan inspector of schools. In Britain that means something different from here, for a priest functioning in that capacity is expected to attend to the teaching of religion only. The appointment came from Archbishop McIntyre, probably as a result of the three years of existence of *The Sower*. The little magazine, in turn, grew out of the reflections of four years of military chaplaincy in World War I, when Father Drinkwater observed that although most of the men had given up Mass and the sacraments in peace time, they had a "real religion to come back to: they remembered how to go to confession and communion." He wondered if the doctrine that had not held them could be made as real to them as the sacramental actions that had, and decided to give it a try. He has been engaged in a guerrilla siege against verbalism and notionalism ever since. Custom, sentiment, fear, intellectual accuracy, are all hollow as a foundation for religion. "It is only when Christian dogma is held with the strength of a motive that you get saints, or even ordinary Catholics who can be relied on to wear well."³ There was his first curacy to look back on, under Canon William Barry at St. Peter's, Leamington; there was his presentation of Christian social theory to laboring-class parishioners in a monthly leaflet, largely "cribbed" out of Belloc's *Eyewitness*; there was the re-

² F. H. Drinkwater, *Educational Essays*. London: Burns Oates, 1951. Pp. ix + 412.

³ *Ibid.*, p. 273.

ligion teaching of Sister Cyril who kept sixty and seventy little ones enthralled with the story of God's love. Encouraged largely by Mr. James Britten, then secretary of the Catholic Truth Society, Father Drinkwater brought *The Sower* to birth. Father C. C. Martindale was the only widely known contributor to those early issues, if you except the priest who was to become Archbishop Keating of Liverpool. It is interesting to note that the latter's contribution to the initial number was a summary of the catechetical methods of the Catholic University of America pioneer, Dr. Thomas Shields.

FAITH IN EDUCATION

There is nothing in his essays that is not somehow a by-product of his parochial ministry, Father Drinkwater insists, and he pleads a somewhat unconvincing ignorance of what the child psychologist and the research scholar have to say. One is likely to come on such as off-hand summaries as this one:

We know more psychology than we did thirty years ago, I suppose, but it is not of a reassuring kind. Everything seems pointing to the fact that a man is born with a certain degree of mental reach, that it cannot be increased by education, that in most men and women it remains at the level of rather young children, and that just at present the average level of it may be falling rather than rising.⁴

It is obvious that he changed coaches in the last clause without serving notice, and is easy game for any psychologist—provided the latter does not himself attempt to summarize in six lines the last thirty years in his field. There is little modern justification for the kind of faith in education that was abroad in the nineteenth century or even in 1919, in "nurture and environment as distinct from nature and heredity," Father Drinkwater feels. Education, like politics an art of the possible, has become "an almost unbearable test of the educator's integrity."⁵ A really good teacher who is interested in getting men to think can look forward to leaving life from a concentration camp or gas chamber in certain parts of today's world. Still, it is reasonable for the teacher who knows he is not going it alone to hope. When you believe in the Incarnation you find it hardly credible that

⁴ *Ibid.*, p. 1.

⁵ *Ibid.*, p. 2.

God, "having taken to Himself our human nature, should allow our human race, destined to such high things in eternity, to fizzle out so ignominiously on the plane of time."⁶ Intelligence can be trained, if not increased, and even mentally retarded children can be brought to emotional maturity in a system that believes in the operative force of supernatural virtues of the heart and mind. The teacher who learns he cannot renew the face of the earth also comes to realize that he can at least help some human souls to make the best of themselves in this life and the next. There is every reason to "believe in education," then, so long as it begins from God and leads back to Him.

THE GOOD TEACHER

No amount of good training will make a good teacher out of one who lacks the essential qualities, the British educator maintains, and a suitable candidate will become a good teacher with little professional training or even none. Now, that is an inflammatory statement. One Catholic educational problem in this country that presses hard is the familiar one of whether to expect legitimately that a vocation to the classroom will be part of the attraction to a religious community whose work is chiefly there. The current eclipse of supply by demand would seem to make the admittedly key question of quality teachers a new motive for despair in an already desperate situation. The Drinkwater specifications are not so discouraging as one might be led to expect. Good teachers can be "intellectual or otherwise, old or young, handsome or ugly, robust or dyspeptic, radiant or retiring, golden-voiced or gruff, extrovert or introvert, choleric or melancholic, keenly enthusiastic or restfully vegetative, good organizers or untidily absent-minded."⁷ Is there anything common left besides their humanity? There is, and while it is not enough by itself to make a teacher, it is the basic *sine qua non* of a good teacher.

It is defined as "the habit of knowing what effect any given words or experiences are going to have on any given child or children." It is not a moral quality, in the sense that it is morally indifferent and gets no one to heaven. Travelling sales-

⁶ *Ibid.*, p. 3.

⁷ *Ibid.*, p. 13.

men have it, confidence men, statesmen. It consists of putting yourself in somebody else's place, being aware of his interests and feelings and reactions, not only after they have happened but also before. The study of psychology as a school subject cannot provide it; Christian kindness and patience, necessary as they are, do not supply for it. Very likely it was this psychological insight that St. Teresa of Avila praised when she said she preferred a learned director to a holy one. Of good teachers you may say that they do not make the same mistake twice. They learn more from the single occurrence of a thing than others learn in a lifetime. It is the difference between twenty years of experience and a year's experience repeated twenty times. Like Maggie Shand's description of charm in a woman in the *Barrie* play, it is something that you either have or you do not have. It seems unfair, remarks Father Drinkwater, but there it is. Nothing can take its place: neither legislation nor green blackboards nor graduate study. Its prevalence should be discoverable, however, even in pupils. Something of the old Lancastrian monitorial system is even recommended for an England that needs 70,000 teachers within the next few years, with no new vision of a modern Ezechiel in prospect.

This brings up the matter of the all but absolute non-use of teaching capabilities in the upper-grade people in American schools, while bad teaching continues to be accepted at all levels as a necessary evil. The machinery to spark and enthuse the right people to be teachers rivals in ineptitude the opportunities held out by certain religious institutes to convey to young women what it might be like to belong to such a family. A boy or girl who has not been thrown an apostolic challenge in eighteen years of Catholic existence (that is, a job to do for Christ, not the "Dear-have-you-considered-our-way-of-life?" sort of thing) is not in any position to discover that he or she may be admirably suited to the work of Christian education. People normally enjoy what they are good at, and because they pass examinations handily they conclude they have some basic affinity for teaching, or are convinced that they have none because they continue to spell and figure with originality. Result: bad teachers enter the classroom and good ones never get there be-

cause the thrill (or the drag) that results from the psychological insight (or its lack) is not brought to light in time.

"You say, perhaps, that you 'have a vocation,' but really, of course, it is the vocation that has you."⁸ That means that the mind is dominated by an unsleeping purpose. Whatever experiences come your way are fitted to it. Observant resourcefulness arises out of your life's overmastering aim, and means and methods are varied freely while the end remains unchanged. An understanding charity for human nature is a necessary balance and corrective. A quotable conclusion on the essence of good teaching from the pen of Father Synnott, O.P., is worth transmitting just as Father Drinkwater reports it:

Education consists in not giving scandal; in showing such gentleness and justice that you would be remembered first as a person of love. An injustice that burns into the heart of a child may destroy its standards of honesty and do more harm than all catechism and discipline can compensate.⁹

A SPIRIT OF DELIGHT

The Birmingham priest is irrevocably committed to the conviction that in childhood at least there is not much learned from teachers who are not loved. Or else it is learned and resented, which is worse. His convictions on this point are of forty years standing and are reflected on almost every printed page. "Certainly our first duty to small children is to see that they have the experience of being happy."¹⁰ And to large children, one might add. Asceticism is a Christian thing but joylessness is Manichaeism and a blight. Of discipline—and self-discipline especially—he says that they must come as soon as possible; but the "spirit of delight" first of all. This is described as not just the best way of learning but the *only* way, a narrow and perilous pathway but the only one that leads anywhere. There has to be the discipline of detail and accuracy, of precise formulation, of patient research, of acquiring mechanical skill, the so-called drudgery of many a weary night and day; but all of these should grow out of the initial delight and interest in the subject. The children must love the teacher. The teacher must

⁸ *Ibid.*, p. 132.

⁹ *Ibid.*, p. 15.

¹⁰ *Ibid.*, p. 328.

love the work, and then there will be the kind of learning that lasts, as much of it as each one of them is capable of.

PURPOSE—INTEREST—DESIRE—ACTION

The fusion of reasoning, knowledge, imagination, and emotion yields a mysterious alloy known as interest. Interest culminates first in desire and finally in will and action. This desire must be so strong and overmastering that it vanquishes all rival desires. Such is the road to learning all the things in life that really matter; and there is no other road.¹¹ Father Drinkwater does not scruple to describe interest and its discovery as the key to the whole art of teaching, the high road along which an individual must progress in learning Catechism, temperance, skating or whatever else. "Is there to be no drudgery, then? No, for drudgery is the unforgiveable sin. No multiplication tables? No five finger exercises? Yes, if they are necessary. But if they are necessary they need not be without interest."¹² The end they are to serve must be pointed out and the child must want to achieve that end; otherwise all is lost. Drudgery can be transfigured into interest by purpose.¹³ Aloud or silently children are always asking "Why?"; and two answers that simply will not do are "Because I tell you to" and "Because it is the correct thing to do." To ignore the child's unspoken "Why?" is to make learning next to impossible. It is one of the mortal sins of pedagogy. The boy who wrote in his report on a book about penguins, "This teaches me more than I want to know," stands for all the generations of unanswered questioners who are made to learn answers to questions they themselves never asked.

If there is a purpose in what you are doing, says Father Drinkwater, let the child know it.¹⁴ If there is no purpose, then in God's name don't teach it. For what a child hates above all else is not work but drudgery that is meaningless. The proponents of drill as useful and necessary are represented, perhaps unfairly, by an objector who maintains that it is an education in itself to know the twelve fruits of the Holy Ghost, or the dates of the English kings, or a geometric proposition. Con-

¹¹ *Ibid.*, p. 228. ¹² *Ibid.*, p. 229. ¹³ *Ibid.*, p. 235. ¹⁴ *Ibid.*, p. 236.

ceivably it might be, he says, so long as purpose is made perfectly clear by an introductory phrase, such as, "Here's a queer feat of memory—Let's see who can perform it best." That would at least be putting the thing on an honest basis. It would provide a sort of purpose that would perhaps result in the thing's being learned in half the time. But these mental gymnastics are seldom presented under their true colors. They are forever being masqueraded as things necessary to be known. And because even the child mind can discern that no such necessity exists, the result is meaningless drudgery. Purposes are so much a part of rational life that when they are not perceived or made apparent, some sham purpose extrinsic to the learning operation must be set in their place. Competitive examinations are frequently in this class, as are most types of academic emulation—medals, banners, and the like. Because they oust the right purpose in learning they are a bad thing.

Every lesson, every series of lessons, must be alive with purpose. "Learn this nice multiplication table so that you will be a wise man when you grow up," has all the thrilling attraction of a similar urging of very young children to learn their catechism so that they may attain the final end for which they were created.¹⁵ If these ideas of Father Drinkwater's, first penned in 1919, look like baby steps in the field of motivation, one has only to recall that children are still being made to learn catechism for all the wrong reasons and for no reason; to attend Mass for the reason that Catholics simply attend Mass; to see how many more scholarships they can earn than St. Lucy's eighth grade. The sacraments as means to holiness and Christ leading us to the Father as our chief motivating force in all that we do comprise the eminently practical side of religion which should never be lost sight of. What use is there to call dishonesty a sin if straightforwardness is not shown as desirable in itself; what profit in conveying any single fact or process unless it is shown to be for enjoyment or use and hence part of a sensible scheme of life? Whenever the Catholic school suffers a loss for which it can be accounted guilty, it is irrationality that causes the defeat. Eight years are spent by the child in going to daily

¹⁵ *Ibid.*, p. 238.

Mass, twelve years of First Friday confessions, while frequently what is happening is that the repugnance simply mounts. Throughout that time there was the opportunity to create an atmosphere of desire, but it was sacrificed to what is optimistically taken for the formation of a habit.¹⁶ How many lapsed Catholics there are who are living monuments to proud programs of the "training of the will!" We live and we do not learn.

EXAMINATIONS

It is in his treatment of school examinations that Father Drinkwater has probably earned himself the greatest number of cheering partisans and bitter opponents. The hasty reader may conclude that he has no respect for psychometrics of any sort, which would be an erroneous judgment on what is essentially his respect for the individual human psyche. His sworn enemy is the "external assessment" of school progress, chiefly because of the dangers that attend it and not because it is impossible to check on mental performance with the aid of widely administered tests. Clearly it is possible; the real loss occurs in the creation of states of mind that are prepared to meet such questioning. For a teacher to attempt to discover whether he has taught anything and if so, how much, there can be no substitute process. Examinations of some kind are a pedagogic necessity. The hazard lies in the assumption that what is asked by an omniscient outsider is the most important thing to be asked. Obviously teaching will be geared to the making of correct responses when the external sanctions (if only in the order of human respect) come so high. In short, a bureaucracy can easily be set up whose chief accomplishment is the destruction of good teaching.

It would be unfortunate if American educators were to conclude that the accidental differences from the English system were so great that Father Drinkwater's long-standing cry had no application to American problems. Our superintendents and supervisors are made aware of so many apparent advantages in the diocesan tests over which they labor (out of love and conviction) that these essays should help to remind them of what

¹⁶ *Ibid.*, p. 251.

is being forfeited. It is not a black-and-white case that he argues by any means. Attend to the force of this distinction:

... it is not the fact of an external examiner setting the questions and marking the papers, but the fact of the fixed syllabus and especially the fixed textbooks which is such a bad thing. They dominate the teaching, narrow the horizon, encourage cramming, and draw an iron curtain between intelligence and memory. Eliminate the fixed syllabus and textbooks, and have the questions set by a really competent examiner who knows the sort of minds he is examining and what he wants to ascertain about them, and the external examination would begin to do good and not harm.¹⁷

That last provides a measure of comfort for everyone. Breathes there a man with so little self-confidence that he cannot honestly classify himself in the second group? Sometimes the earnest administrator of a diocesan or community testing program would cheerfully bring about a change were it not for the popularity of such tests with certain teachers. They want to know, for better or worse, how their school compares with others. Most of them thrived on tests as students; the examination period was never a torture for them. Even the poor teacher welcomes them as a chance to divert too close scrutiny from other results visible in his pupils.¹⁸

Father Drinkwater indicates that in religion at least (and, we may say, in a total curriculum that is religion-infused, as ideally is the case among us) correctness of doctrine and sound forms of words are the only things that can be tested successfully by the usual type of external examination.¹⁹ Supernatural attitudes, habits of mind and heart ("vital religion" is his phrase) must often be winnowed out in the examination-room process which separates dogma and life. In this country we are in the transition stage of providing our teachers with curriculums that attempt to transform the whole child, while at the same time we inhibit them badly with examinations from headquarters on the old terms. This is not the same thing as not caring whether anyone can parse or spell, but caring infinitely more that they should know the relative importance and unimportance of operations such as those. Reading the views of this man on examinations can cause an increase of hypertension. Just when you are

¹⁷ *Ibid.*, p. 38.

¹⁸ *Ibid.*, p. 37.

¹⁹ *Ibid.*, p. 205.

bound on seriousness he will, having remarked that even examiners must live, casually confess an urge to quote Talleyrand: "Je n'en vois la nécessité!" Or he will interpose at the discussion's height that no one should forget that school comes from a Greek word for leisure. One thing that is important for the reader to keep in mind is that this insurgent is not a rosy-cheeked young priest writing an M.A. thesis but someone who has been doing all that he counsels for longer than the lifetime of many a disagreeer.

PRAYER TIME IN SCHOOL

There are good chapters on chant and the liturgy, and snippets of philosophy and theology beautifully cut to the teacher's need. There is gaiety in it all, generosity of spirit—and prejudice. Since there is no arrogance, the prejudices are either absorbed or countered successfully by the reader's own prejudices. For the reader who discovers prejudice in the book but none in himself, Father Drinkwater has no message.

His "Prayer Time in the Classroom" is an essay that deserves meditation semi-annually by all who teach. It probes mercifully all the reasons alleged for prayers in school and discovers most of them unintentionally deceitful and at war with the spirit of prayer. There are adult Catholics who cannot say the Acts of Faith, Hope, and Love, nor hear the *Stabat Mater* sung, nor the prayer of offering the host recited, without an odd feeling of revulsion. A habit of mind was formed but not the one intended. It would have bene much wiser to memorize them as school work and from time to time pray them as prayer (not prayers), when in fact what happened was that they became classic cases of over-learning. Should the teacher watch over the behavior of the children as they pray? Or pray with them? Or try to do both? "It is true we are told to 'watch and pray'; but not in that sense, I think."²⁰ In Dartmoor there is a man with a loaded rifle who never takes his gaze off the convicts, even in Sunday chapel while they pray. But Dartmoor is presumably a different type institution. Prayer time should not be used for practicing prayers to use in after life, but for say-

²⁰ *Ibid.*, p. 287.

ing real prayers to God here and now. "It is for the teacher to consider carefully how he is to act during prayer time in order to help the prayers to be real."²¹

No report on this volume or its author would be complete without mention of the teaching of catechism. Father Drinkwater has been fighting the "parrot system" tooth and nail for all of his priestly career, and the feathers have been flying for a similar span. The battle being so far from won among us, his remarks are important whether dated two years ago or thirty-two. Not long ago, a Catholic father of this writer's acquaintance attempted to explain the meanings of certain terms, in hearing his ten-year-old daughter's catechism. He was silenced by what was felt to be a clinching argument: "Sister doesn't care about that, Daddy. She just wants us to know the answers." Proving how little fathers know about school. The essays in this collection include "The Right Way of Using Catechisms," "On Catechisms: Their Origin and Use," "De Catechizandis Parvulis," and "The Parrot and the Dove." Archbishop McIntyre's first instructions to his newly appointed school inspector had been, "Get rid of that wretched parrot-system," and his successor in the see had sustained him.²² Father Drinkwater had early tried his hand at making little "eyes glisten and cheeks flush with all a child's love for Jesus and His dear Mother," in Canon Keating's phrase. After his war experience he concluded that dogmatic formulas in early childhood can have precisely the opposite effect, with none of the compensating later results claimed for them, so that in Birmingham today you do not memorize answers from a book, indeed you never know of such a book, until you are twelve. Then you begin to, but by that time you have composed many picture catechisms, taken an active part in song and prayer, and learnt a great deal about your religion, including the idea that it is a thoroughly lovable affair.

Read this book-long thesis on *living the Catholic faith* versus "definite doctrinal teaching" as the reason why we have Catholic schools, and try your best to gainsay it.

²¹ *Ibid.*, p. 290.

²² *Ibid.*, p. 340.

NATIONAL COUNCIL FOR ACCREDITATION OF TEACHER EDUCATION

URBAN H. FLEEGE*

As a result of the dominant approval of many of the major educational organizations concerned with teacher education, the proposed new National Council for Accreditation of Teacher Education is likely soon to become a reality. And that by March 1, 1953.

The main reason for wanting a professional accrediting association stems from dissatisfaction with current accrediting procedures which either are a mere formality, as is the case in some states where accrediting is almost synonymous with licensing, or are based on an evaluation of general collegiate programs at the expense of the professional preparation of the teacher.

The idea of a separate professional accrediting association gained impetus when John Dale Russell in the summer of 1950 recommended the formation of a council for the accreditation of teacher education with institutional, professional, legal, and lay representation. Shortly thereafter a group came together informally in Washington, D.C., to study the proposal. A second meeting was held in the fall of 1951. Seventeen persons attended either one or both of the Washington meetings. These seventeen became known as the temporary committee for sponsoring the establishing of the council. During succeeding months many educational organizations concerned with teacher education discussed and approved the proposal for a National Council on Accrediting.

REPRESENTATION IN THE COUNCIL

The proposed council is to consist of twenty-one members distributed as follows: six members from the legal state agencies (three to be appointed by the National Association of Chief State School Officers and three by the National Association of State Directors of Teacher Education and Certification); six

*Urban H. Fleege, Ph.D., formerly Chief of Catholic Affairs in the U. S. Department of State in Germany, is now an NCEA consultant.

from school practitioners, to be named by the National Commission on Teacher Education and Professional Standards; six from teacher education institutions, to be named by the American Association of Colleges for Teacher Education; and three from boards of education, to be named by the National School Boards Association. Both the AACTE and the NCTEPS are to make appointments that are widely representative in their fields.

According to the temporary committee which is guiding the development of the council, "It is contemplated that responsibility for administration shall be vested in the twenty-one members comprising the council, operating as a policy-making and supervisory body through an executive officer and a staff."

PROGRAMS INADEQUATELY EVALUATED

The proponents of the new council are convinced that the best means of raising the standards of effective teaching and professionalizing education is through a professional accrediting organization concentrating on the evaluation of the total preparation of the teacher. Two out of every three existing institutions of higher education in the United States (1,217 out of a total of 1,858), according to statistics, are presently engaged in some phase of teacher education. Statistics for 1951-1952 reveal only 253 of these 1,217 institutions as accredited by the American Association of Colleges for Teacher Education (the only national professional accrediting association for teaching). Nearly three hundred have no accreditation other than approval by the state teacher-certification authority. Approximately eight hundred, or 90 per cent, hold accreditation from their regional associations. Fewer than one-half of the teachers prepared annually are products of teacher-education programs which have been professionally evaluated. Sponsors of the new council point out that the largest of all the professions—teaching—has, unlike the other professions, continued to rely largely on the evaluation of general collegiate programs as a measure of the quality of preparation of its members.

Whether or not regional association accrediting is adequate for teacher education is a matter of concern to the proponents of the new council. Regional associations in accrediting each

institution as a whole look critically at each of the kinds of programs maintained in the institution, liberal arts as well as professional, and attempt to determine the general level of the whole institution's quality. In almost every institution, even the strongest ones, there are some departments or schools or programs that are weak. These must be balanced by strengthening the other fields if the institution is to be accredited. An institution, therefore, holding regional accreditation does not guarantee that every program it offers, such as teacher education, is high quality. Many leading educators today are of the opinion that general accrediting is inadequate for appraising the professional preparation of teachers. A national accrediting process for teacher education is the only means, according to some educators, by which high quality of professional preparation can be assured uniformly throughout the United States. All other professions have recognized that separate state or regional programs of accrediting are insufficient. "Teacher education," they maintain, "without a valid, national accrediting process which has profession-wide support, will remain the step-child of higher education, be inadequately supported and unable to go forward, and continue to be the victim of weak ineffective preparation programs in many inferior institutions."

There are some who will argue that the program for the education of teachers draws more heavily on the regular subject fields in arts and sciences, home economics, etc., than do other professional programs. They contend that the subject matter and professional aspects of teacher education are carried on concurrently while the professional work of other major professions follows and is separated from the regular academic courses. Advocates of the new council counter by pointing out that the competencies required in teaching are so specialized as to justify having a specialized accrediting body evaluate institutions and programs for teacher education.

TYPE OF ACCREDITING PROCESS

The exact form of the accrediting process, needed for teacher education is debatable. In general, there seems to be agreement that the procedure should be a national and voluntary one;

should be representative of and have the support of all elements of the teaching profession; should be coordinated with the accrediting procedures of the regional associations (thus preventing overlapping effort); be designed to strengthen the accrediting process of state legal authorities (this indicates where the teeth of the new organization will be located), and should be all-inclusive for all phases of teacher education.

In studying the type of national accrediting procedures adopted by other professions, we note that nine professions employ an accrediting procedure under control of associations of practicing members of the profession; eight employ associations of preparing schools; five employ joint councils representing practitioners, state, legal or licensing authorities and preparing schools. If one counts those associations vesting accrediting functions in councils which are authorized by responsible associations of practitioners, we have ten professions employing the joint council type. This latter type is the plan proposed by the temporary committee.

THREE FUNCTIONS OF THE COUNCIL

The three functions of the council are first, to formulate the standards or criteria to be applied to the institutions seeking accreditation for their teacher education programs. The council will most likely develop standards with the assistance of groups having insights and interests in teacher education. Such groups would include the American Association of Colleges for Teacher Education, National Association of State Directors of Teacher Education and Certification, and organizations representing such subject fields as social studies, physical education, music, art, home economics, etc. A second function of the Council is to find ways and means of appraising institutional programs of teacher education by the application of the standards to be formulated. The prevailing hope and intention of the proponents of the council is that the council will enjoy the cooperation of other accrediting bodies in the application of its standards. It is possible that the council might adopt a policy of accrediting programs only in those institutions which have earned regional accreditation. A third function is to pub-

lish lists of institutions accredited for teacher education by the council.

PROBLEMS STILL TO BE SOLVED

Those opposed to the setting up of the new council advance the following arguments: the liberal arts colleges will not have adequate representation; it is dangerous to place too much control in a central accrediting agency; setting up a professional accrediting body goes contrary to the recent recommendations of the Commission on Accrediting which asks for the abolition of professional accrediting associations; in asking for the accrediting of teacher training programs apart from the over-all accrediting of the institution as a whole, the new council would be running counter to a second recommendation of the Commission on Accrediting.

The inadequate representation argument might be ill-founded if those responsible for appointing members to the council choose their appointees wisely.

While four out of the five national educational organizations constituting the backbone of the council have formally approved the establishment of the council—the National Commission for Teacher Education and Professional Standards will most likely give formal approval at the time of its meeting in July—many problems still confront the temporary committee. A preliminary estimate of the council's cost calls for a budget of \$125,000 a year. Between now and March 1, 1953, the target date set for the completion of the organization, plans will have to be finalized for raising the necessary funds if the council is to begin operations by July 1, 1953. Preliminary plans call for the National Education Association underwriting about 40 per cent of the initial cost of setting up the council; the remaining funds are to come from institutions to be accredited by the council.

With most of the influential educational organizations mainly concerned with the teaching profession backing the establishment of the new council, it seems unlikely that any opposition which might develop (e.g. from the Commission on Accrediting) could successfully block the new teacher-education accrediting association from becoming a reality.

QUO VADIS VIDEO?

WILLIAM F. J. RIORDAN*

Current periodical literature is responsible for focusing the nation's eyes on the possible long-term effects of television on the American people, young and old. Most of the writings on this problem have been mere expressions of opinion. Only a small amount of factual research has been reported. Up to now, no study has been devoted to the evaluation of the methodology of this research. Such is the object of the present report.

SOME RELEVANT STUDIES

The most popular research technique in studying the effect of television on the people has been the questionnaire. Two of these will be analyzed to illustrate the efforts of research so far to determine the effects of television on elementary school children. Early in 1951, a study was conducted by questionnaire in the Archdiocese of Milwaukee.¹ Questionnaires were sent directly to the parents of children in the elementary schools of the Archdiocese. On the basis of virtually complete returns of the questionnaire, it was concluded that school work was being neglected to some extent in most of the homes with television sets, and that this was reflected in generally lower school marks. The report of this study, however, does not indicate whether any attempt was made to establish the reliability of the questionnaire used.

Another questionnaire survey of television's effects on children was concluded recently by Clarke at Xavier University in Cincinnati.² This study dealt with a mixed population of children

*William F. J. Riordan, M.A., is a candidate for the Doctor of Philosophy degree in the Department of Education at the Catholic University of America. Fuller details on this study may be found in Mr. Riordan's Master's dissertation, "The Reliability of Data on Children's Use of Television as Obtained by a Questionnaire," Department of Education, The Catholic University of America, 1952.

¹E. J. Goebel, "Television's Impact Harms Schoolwork," *Catholic Herald Citizen*, (Milwaukee) March 24, 1951, pp. 7-8.

²W. J. Clarke, "Of Children and Television," *Research Report*, Xavier University, Cincinnati (December, 1951), 15.

from Catholic and public schools, 1,000 in all. According to its report of responses made by the children, possession of a television set at home did not affect children's learning in school one way or the other. A corollary finding of the study is that children's learning was unaffected whether parental control of television viewing was lenient or strict. Again, the report of this study has little or nothing to say about the reliability of the questionnaire employed.

All other studies of the problem to date have, like the two just mentioned, utilized exclusively the questionnaire method for obtaining their data. Yet such usage has been seriously challenged. Even simple factual questionnaires cannot be relied upon as being very consistent.³ In an attempt to validate such an instrument, Smith cross-checked the responses made on the same questionnaire by a group of boys with those made by adults who were well acquainted with the boys. For individual pairs of responses, reliability was found to be low. This reliability improved moderately when the data were treated in composite fashion for large groups. Smith also found that human beings, young and old, seem unable to resist the tendency to attempt to make a favorable impression through the answers they give to questionnaires.⁴

On the other hand, many authors have indicated that the questionnaire can be a reliable and useful tool if proper precautions are observed. Specifically, certain principles are suggested by Koos,⁵ Bixler,⁶ Reeder,⁷ and in a research study of the National Education Association.⁸ These may be summarized by stating that questionnaire items should be: (1) readable at the grade level for which they are intended, (2) interlocked

³ J. B. Gerberich, "A Study of Consistency of Information in Response to Questions in a Questionnaire," *Journal of Educational Psychology*, XXXVIII (May, 1947), 299-306.

⁴ F. F. Smith, "Direct Validation of Questionnaire Data," *Educational Administration and Supervision*, XXI (November, 1935), 561-575.

⁵ L. V. Koos, *The Questionnaire in Education*. New York: The Macmillan Co., 1928. Pp. 178.

⁶ H. H. Bixler, *Checklists for Educational Research*. New York: Bureau of Publications, Teacher's College, Columbia University, 1928. Pp. 45.

⁷ W. G. Reeder, *How to Write a Thesis*. Bloomington, Ind.: Public School Publishing Co., 1925. Pp. 156.

⁸ "The Questionnaire," *Research Bulletin of the N.E.A.*, VIII, 1 (January, 1930), 3-41.

with other items on related subjects, (3) factual in nature, (4) objective in format, and (5) repeated at least once each in a succeeding part of the questionnaire.

PLAN OF THE STUDY

Guided by past research as previously indicated, and by the foregoing principles, a questionnaire was developed by the writer and given its preliminary trial on a sampling of 243 elementary school children in Washington, D.C. From these results it appeared that the children of grades four, five, and six could understand each item and that the data elicited could be analyzed statistically to yield the desired information. Accordingly, this questionnaire was set up in two forms, one form to be used by parents, the other by children. The items in the two forms were as nearly identical as practicable. It is important to note that in each form certain items were "fixed" or "oriented" in time so that they required explicit statements of hours, whereas others were "free," having no explicit time reference, such as, "How much time do you spend playing outdoors during the average afternoon after school?" Each form contained questions on thirty activities in which children engage.

As subjects for the administration of the questionnaire it was decided to use children in the fourth, fifth and sixth grades and their parents. Children of this grade range have advanced far enough educationally to read with some facility and are young enough to be candid and cooperative in such an investigation. Diocesan authorities helped in the selection of four Catholic schools in Washington which represented families of approximately equivalent economic, social and cultural backgrounds—upper middle class, for the most part. It was hoped that parents of this social stratum would cooperate better than at other levels, and the hope was amply justified. Approximately 1,000 children constituted the starting population.

The questionnaires were administered to the children on the first two schooldays of the first week in April, 1951. This was done by the writer, who followed a standard procedure for each class. The children (1) were not told in advance about the project, but were advised that (2) the diocesan authorities

wanted information about them and television, (3) individual results would be kept secret, (4) the questionnaire did not constitute a test, and (5) the way to complete a perfect paper was to tell the truth. Each question was explained to the children and illustrated on the blackboard to show the correct answering procedure. They were allowed to ask questions, and sufficient time was allowed for all but the slowest pupils to complete the questionnaire: from sixteen to forty minutes, with an average of twenty-five minutes.

On the first school day in May, 1951, the questionnaires for the parents were distributed to the children with the request that they take them home to their parents for completion. The children were informed that additional information was needed, and that this could be supplied best by their parents. They were urged to return the completed forms by the end of the school week.

Thus, construction and administration were completed for a questionnaire which would (1) investigate the reliability of the questionnaire itself and (2) yield auxiliary information relative to the influence of television on children's daily schedules.

ANALYSIS OF QUESTIONNAIRE RETURNS

Before attempting an analysis of the results, it is best to insure that there has been a sufficient number of questionnaire returns to warrant it. Research on this subject by Shannon and others has established that as soon as 40 per cent of the returns have been received, the chances of a selective factor causing spurious results become increasingly less and less.⁹ Toops had carried the study of selective factors one step further by mailing a planned series of follow-up letters to parents. As the percentage of returns increased from 40 to 100, he found that statistical analyses at several points between revealed no significant differences.¹⁰

Questionnaire returns, in this study, from the children were

⁹ J. R. Shannon, "Percentages of Returns of Questionnaires in Reputable Educational Research," *Journal of Educational Research*, XLII (October, 1948), 138-141.

¹⁰ H. A. Toops, "The Returns from Follow-up Letters to Questionnaires," *Journal of Applied Psychology*, X (January, 1926), 92-101.

100 per cent complete and numbered 967; returns from parents were 82 per cent complete and numbered 793. Children's returns were paired with those of their respective parents. There were 760 pairs of child-parent returns. Since some parents had more than one child in the study and filled out a questionnaire for each child, the actual number of homes from which returns were received was 720. Moreover, for some children no parent questionnaire was returned. In Table 1, the 720 homes from which pairs of child-parent returns were received are distributed into four groups according to whether they had television at all and the length of television ownership.

TABLE 1
LENGTH OF TELEVISION OWNERSHIP IN 720 HOMES

Length of Ownership	Number of Homes
No Television	95
Less than six months	143
Six months to one year	151
More than one year	331

The numbers of homes in the three groups possessing television sets, as outlined in Table 1, were reduced to 95 in order to make them even with the group of homes where there was no television. This reduction was done partly by eliminating returns from siblings and partly by random sampling. Hence, in the next steps of the analysis, 380 homes, 95 in each of the four groups, were represented, each of these homes having yielded both a parent questionnaire and a child questionnaire.

Questionnaire Reliability—From the thirty points in the questionnaire, eleven were selected for use in checking its reliability. As was mentioned above, in both the children's form and the parents' form, there were "fixed" and "free" questions on each point or activity. Two criteria were used in checking the questionnaire's reliability: (1) the degree of agreement between children's answers to the "fixed" and "free" questions under each point; and (2) the degree of agreement between children and their parents on the "fixed" answers and on the "free" answers under each point.

Space limitations do not permit presenting here a detailed description of the techniques used in testing the significance of

the differences found in this analysis. Though Table 2 is not intended to show anything with regard to the question of the questionnaire's reliability, readers will see in this table the eleven points which were considered in determining the reliability. It should be noted, however, that these eleven points are all presented in Table 2 in a rather "fixed" form and do not show the difference between the form of the "fixed" question and the "free" question as the questionnaire itself did.

When children's answers to the "fixed" and the "free" questions under particular points in the questionnaire were compared, discrepancies were so great as to indicate nearly complete lack of reliability for most of the items. On only three points was there consistency of response between children's "fixed" and "free" answers. These points are: (1) bedtime on nights before school days, (2) frequency of staying up late to watch television, and (3) duration of time spent on daily homework. Children's responses to "free" questions were in some cases fantastic; for instance, the average child with television at home claimed to spend sixty-three hours a week viewing television and eighty-five hours playing.

From comparison of children's answers to "fixed" and "free" items, it appears that children of the grade range studied have accurate concepts of time only in relation to the three items mentioned above. The "fixed" items elicit responses which appear to be in accord with the criterion of common sense.

With regard to the agreement between children's answers and those of their parents, children's answers to "free" questions concerned with activities performed as part of daily living routine, such as reading sessions and helping in the home, agreed with parents' answers.

TV Homes vs. Non-TV Homes—The responses of children whose homes have no television varied significantly from those of children who have television at home on only one of the three points of the questionnaire for which reliability was established. TV owners stayed up late more frequently than the non-TV owners. Responses of the two groups on duration of time spent on daily homework did not vary significantly. There was no significant difference either with regard to the responses

of the two groups on the item of bedtime on nights before school days. It appears that the TV owners stayed up late, when they did, on nights not followed by a school day. Length of television ownership did not influence significantly the practices of children with regard to bedtime before school days, frequency of staying up late, or time spent on daily homework.

Table 2 shows the average responses given on the eleven points of the questionnaire which were subjected to special analysis by 285 pairs of children and parents who had television in their homes and by 95 pairs of children and parents who did not have television in their homes.

TABLE 2
AVERAGE RESPONSES FROM 285 TV AND 95 NON-TV HOMES
ON 11 TIME ITEMS MADE BY CHILDREN AND PARENTS

Time Item	TV Homes		Non-TV Homes	
	Children	Parents	Children	Parents
Bedtime on nights before school days	8:45	8:45	9:00	9:00
Number of times a week stays up late for TV	2	2	0.5	0.5
Number of minutes spent daily on homework	35	35	35	35
Number of reading sessions a week	3	4	4	5
Number of minutes for each reading session	25	25	30	30
Number of minutes spent each day helping parents	35	35	35	35
Total hours a week spent watching TV	22	17	8	3
Total hours a week spent playing	30	25	35	30
Number of hours each school day spent playing	3.5	2.5	4	3
Number of visits a week to view another's TV	0.5	0.0	2	1
Number of minutes spent in each TV visit	35	0.0	120	60

CONCLUSION

As an over-all conclusion on the use of the questionnaire in research on the influence of television on children's schedules and activities, one may infer that extreme caution must be taken in the interpretation of findings so obtained. It must be understood, however, that the present study dealt with children of the fourth, fifth and sixth grades in Catholic schools which were located in upper-middle-class residential sections of Washington, D.C. There is no intention on the writer's part to apply his findings any more broadly than the scope of the study warrants.

• • •

Rev. Lawrence P. Craney, business manager of Loras College (Dubuque) since 1946, died on February 29.

A \$1,500,000 expansion of the buildings of Mount St. Bernard Seminary (Dubuque) has been announced.

A federal grant of \$64,500 has been made to Assumption College (Windsor, Ont.) by the Canadian Government.

Marquette University purchased a ski slope west of Sussex, Wis., which is named "Maryhill."

Mount Mary College (Milwaukee) students will represent the United States at the Delphiade this summer in Verona, Italy.

St. Mary's College (Notre Dame, Ind.) is offering a scholarship in theology, open to any qualified Catholic laywoman.

Three Okinawa jurists visited The Catholic University of America and attended a seminar given by three U.S. judges.

Three Negroes are on the All-American Basketball Team selected from among Catholic college players by the *Brooklyn Tablet*.

Very Rev. John A. Flynn, C.M., president of St. John's University (Brooklyn), has been named to the Council on Teacher Education of the New York State Department of Education.

John Carroll University (Cleveland) is cooperating with eighteen Ohio industries in training traffic technicians.

Merrimack College (Andover, Mass.) students will set up a fund of \$2,000 to send a Massachusetts State ward to college.

THE EXCEPTIONAL CHILD

REV. WILLIAM F. JENKS, C.S.S.R.*

"Exceptional children are the children with special problems who need special help."¹ The term "exceptional" is used since it embraces children at both extremes of various scales, and is more inclusive than the term "handicapped." The term "physically handicapped" is not synonymous with "crippled," as it is often loosely interpreted. Crippled children are among the physically handicapped, but so also are the blind and many others. The 1930 White House Conference on Child Health and Protection defines exceptional children as follows:

The term exceptional children includes both the handicapped and the gifted, or children who deviate from the average child to such an extent as to require special treatment or training in order to make the most of their possibilities. It includes the blind and the partially seeing; the deaf and the hard of hearing; those defective in speech; children with lowered vitality; the mentally retarded; children with behavior problems—the nervous, the emotionally unstable, the delinquents; and the gifted.²

NUMBER OF EXCEPTIONAL CHILDREN

Authorities differ in their estimates of the percentage of a given school population which would be called "exceptional." Some states have taken a census of their handicapped, but no complete census has ever been taken. The United States Office of Education estimates that 12.4 per cent of all school children require special services.³ From four to five million children between the ages of five and nineteen are so exceptional that special school adjustments are necessary if they are to make

*Rev. William F. Jenks, C.S.S.R., is Director of the Institute for the Visually Handicapped, The Catholic University of America, Washington, D.C.

¹ *The Expanding Role of Education*, p. 7. Twenty-sixth Yearbook of the American Association of School Administrators. Washington, D.C.: National Education Association, 1948.

² White House Conference on Child Health and Protection, *Special Education: The Handicapped and the Gifted*, p. 4. New York: Century Co., 1931.

³ Elise H. Martens, "Needs of Exceptional Children," p. 4. U. S. Office of Education Leaflet No. 74. Washington, D.C.: Government Printing Office, 1944.

optimum progress. Some of these children can be educated in regular classes; others will need special classes or an adjustment of the curriculum. At the present time only 10 per cent of the total are provided with planned programs. This means that 90 per cent of the exceptional children in the nation lack the necessary facilities for their education.

PRESENT STATUS OF SPECIAL EDUCATION

Special education began in Germany in 1859. The first residential institution for handicapped children in America was the American School for the Deaf in Hartford, Connecticut, (1817). The first class for the deaf in public schools was opened in Boston in 1869, and the first class for the blind in the public schools was inaugurated in Chicago in 1900. Miss Helen Smith established the first sight-saving class for partially seeing children in Roxbury, Massachusetts, in 1913. Lip-reading classes for the hard of hearing were established in Lynn, Massachusetts, and in Rochester, New York, in 1920.

Today classes for all types of exceptional children are found in many local school systems throughout the country. By 1948, forty-one states had enacted laws authorizing or requiring local school districts to make special provisions for one or more types of exceptional children. Thirty-four of these states have provided funds to help the local districts finance the program. The most serious obstacle which has been encountered in this program of Special Education is the shortage of teachers. Today there are about 20,000 special teachers, while the number needed to serve the handicapped children throughout the country is far more than 100,000. Over 175 collegiate institutions offer one or more courses in the area of teacher preparation for exceptional children.

CATHOLIC FACILITIES FOR THE HANDICAPPED

The Official Catholic Directory for 1928 shows that at that time there were thirty-four Catholic homes in the United States caring for 6,856 mentally and physically defective children. Sixteen cities were attempting to do something for Catholic handicapped children. In ten of these cities special classes were

held in parochial schools for mentally retarded children. Sight-saving classes were established in two parochial schools. Speech work in schools at this time was a rather new development and children were referred to clinics.

In 1950, *These Young Lives*, a review of Catholic education in the United States was published. On page 73, one reads:

Catholics have eleven schools for the deaf; three for the blind, and eight for the mentally retarded. There are also a number of speech clinics and reading clinics; some maintained by dioceses, others by universities. Much more remains to be done, but progress is being made toward providing a Christian education for all of God's children.⁴

As we compare the facilities for the Catholic handicapped in 1952 with what we had in 1928, we shall notice not only no progress in this field, but also a definite retrogression. Even adding the ten homes we now have for crippled children to our twenty-two other homes, we find that our total number of Catholic homes for the handicapped today stands at thirty-two, against the thirty-four homes we had in 1928. The special classes for mentally retarded children in parochial schools in ten cities have been discontinued. The two sight-saving classes that existed in 1928 also have been discontinued; but two other cities started classes of this type by 1951, and a third class was inaugurated during 1951. This woefully small number of special classes with trained, certified teachers in the parochial school system today caring for Catholic exceptional children presents ample evidence of the stunted development of this important area of education during the twenty-four-year period since 1928.

EXCEPTIONAL CHILDREN ARE CATHOLICS

Catholic educators must be aware of the fact that we have many exceptional children in the large classes of our elementary and secondary schools, in our Sunday schools and released time programs, and in our special schools and hospital schools. We are depriving Catholic children of a parochial school education simply on account of their handicap, and robbing them of instruction in their religion because of a lack of trained teach-

⁴ Don Sharkey, *These Young Lives*, p. 73. New York: W. H. Sadlier, Inc., 1950.

ers. In a recent college survey by the National Foundation for Infantile Paralysis, made possible by the "March of Dimes," very few Catholic colleges and universities are listed as making their educational facilities available to students with physical limitations.⁵

It is very important that we identify the problems or capabilities of the exceptional children in our schools as early as possible. Leonard Mayo says that "in any program for the exceptional child we need increasingly to emphasize that the child should be appraised on the basis of his potentialities and capacities, and how they can be developed and enhanced, rather than on the basis of his handicap."⁶ With children who are physically and mentally different, help will be more effective when given early. Defective speech, day dreaming, disobedience, inattention, poor school work, and many other symptoms may indicate some handicap which should warn the teacher that a thorough physical and mental check is necessary.

We need more individual testing in our parochial schools. Standard individual tests will disclose the mentally retarded child. Vision tests will determine which children should be referred to the ophthalmologist for examination; audiometer tests will show if the child's hearing is poor. Since the teaching nun (or brother) is with the child most of the day, she can discern many other characteristics which indicate that medical or dental care is needed. Cumulative records should be kept in all of our parochial schools.

NEED FOR IMMEDIATE ACTION

In 1940 there were only sixteen states with supervisory personnel in special education at the state level. Today over thirty-two states have staff members in their State Education Departments carrying responsibility for the education of exceptional children. Catholic educators should make an effort to keep pace with the modern trend in educational procedures for atypical children.

⁵ National Foundation for Infantile Paralysis, *College Survey No. R-87*. New York: The Foundation, May, 1951.

⁶ The Woods Schools, *A Press Conference on the Exceptional Child*, p. 19. Langhorne, Pa.: The Woods Schools, March, 1951.

The first move would be to appoint an assistant superintendent in charge of special education in every diocese in the country. His duties would be to make a survey of the problem, direct the training of the teaching nuns and brothers for the work, and make provisions for special classes in centrally located parochial schools. In this way, the problem could be attacked in an orderly, systematic fashion, with the cooperation of pastors, school supervisors, school doctors and nurses, the PTA, and classroom teachers.

In the beginning, as a plan for special education in the parochial schools is being worked out, it will be necessary to pool our resources and to use whatever trained, certified personnel we now have in the parochial school system. For example, a nun or a brother who is trained in corrective speech methods could be assigned to teach in a certain number of schools, regardless of the various teaching orders in these schools. Supervisors trained in individual testing could also work in certain schools designated by the assistant superintendent. Special training is needed for accurate testing of exceptional children as Pintner remarks: "Certain groups of children, notably the physically handicapped, cannot be tested by the standard Binet scales."⁷ A trained teacher could direct the visual acuity tests and the audiometer tests. Where conditions demand it, a properly qualified lay person could undertake some of this work until our present teaching staff has been trained and certified.

NEED FOR TRAINED, CERTIFIED TEACHERS

We should start at once to train our present teaching personnel and to make a determined effort to find facilities for our exceptional children in our parochial schools. Some of these exceptional children will have to remain in the regular class with a trained teacher until special classes can be set up in a centrally located parochial school. A teacher trained in special methods for teaching the partially seeing could teach her regular class and care for the partially-seeing children in her school until a special class has been established. The same would

⁷ R. Pintner, J. Eisenson, and M. Stanton, *The Psychology of the Physically Handicapped*, p. 73. New York: F. S. Crofts Co., 1941.

apply to a teacher trained in special methods for teaching the blind. Special training in lip-reading and speech correction will be needed for a teacher having deaf or hard of hearing children in class.

Special classes will not be needed for all groups of exceptional children. Those with lesser handicaps can still remain in the regular classroom: for example, the speech defective, the hard of hearing, and the epileptic with infrequent seizures. For educational reasons, the blind, the partially seeing, the deaf, the cerebral palsied and the mentally retarded need special programs, since different methods of instruction by trained teachers are necessary. For physical reasons, the child with lowered vitality, the cardiac, and the orthopedic cases need special programs.

Though the formation of special classes is necessary for the adequate education of these children, it is also important that these children get back to the regular classroom as soon as this is practicable. It is advisable to keep exceptional children in the same school with normal children and to allow the former to mingle with the latter as much as possible. A sight conservation pupil, for instance, attends the special sight-saving class only for those subjects which require eye strain, and takes the remaining subjects with the regular class.

NEED FOR SPECIAL CLASSES

If we are to make allowances for the differences that exist among children, then the curriculum in our schools should be adjusted to the child, since exceptional children cannot adjust themselves to the curriculum of our parochial schools. Exceptional children are more segregated by being kept in the regular classroom with normal children, than if they were placed in a special classroom.

All the children in the parochial school system will benefit if special services are provided for the exceptional children in parochial schools. The exceptional children found in our large classes naturally require more of the teacher's time and effort than do the normal children. When special classes are provided for the mentally retarded, the partially seeing, the blind, the

deaf, and the other groups of atypical children, much more of the teacher's time can be devoted to the normal children in each class.

A correct diagnosis is the first step in any school service: consequently, ophthalmologists, otologists, orthopedists, pediatricians, and psychologists are all necessary in conducting a school program for exceptional children. Acceleration and enrichment are two ways of handling the gifted child; while many recommend special programs for the socially maladjusted child.

Special classes require teachers with good basic preparation and experience with normal children, together with the necessary qualifications demanded by the State Department of Education. The student-teacher ratio should be much lower in special classes, for more individual attention is necessary in adapting the educational goals and objectives to the needs and capacities of handicapped children. Special classes for the deaf and the blind have enrollments of six or eight children, while a class for the mentally retarded may number from fifteen to twenty children. In a sight conservation class where children have various eye difficulties and represent many different grades, the number of pupils is kept small.

The National Commission on Children and Youth predicts that as a nation we shall have some six million more children, between five and seventeen years of age, in school in 1953-1954 than we have at present because of the high birth rate during and following the war. This Commission states: "More States should be making provision for the education of physically and mentally handicapped children who cannot participate to full advantage in school programs designed for normal children."⁸

Even though the parochial schools in the nation will not be able to absorb this large increase in children, still we will need trained teachers to teach religion to the exceptional children in our Sunday schools, in released time programs, in our hospital schools, and in our special schools. A large number of Catholic children attending special classes in public schools are not being educated in their religion due to lack of transportation,

⁸ National Commission on Children and Youth, *Moving Ahead for Children and Youth*, p. 18. U. S. Children's Bureau Publication No. 329-1949. Washington, D.C.: Government Printing Office, 1949.

lack of trained teachers, lack of the necessary materials (large print books, braille books, etc.), and insufficient time for individualized instruction. In the Report of the New York State Citizen's Committee of One Hundred for Children and Youth we read:

Attention is called, particularly, to the repeatedly expressed conviction of the Committee as to the importance of religion for sick, disabled and distressed children as well as for those who are strong and well and happy. This conviction was shared by all members of the Committee, where every major faith, in laymen and clergy, was represented. One cannot, therefore, read the Committee's account of its stewardship without being impressed with the sincere belief of its members in the appropriateness and value of the spiritual, in guiding children to maturity, and indeed, throughout life.⁹

Parents of exceptional children throughout the country have formed groups in order to discuss mutual problems and means of fulfilling their obligations towards their exceptional children.¹⁰

These parents feel that their handicapped children have just as much right to a parochial school education as the normal children, and that special classes with trained, certified teachers should be made available to their children in parochial schools in large Catholic centers. There are more than one hundred groups of "Parents of Mentally Retarded Children," besides the groups called "Parents of Blind Children," "Parents of Deaf Children," and "Parents of Cerebral-palsied Children."

Many of our Catholic parents today with their large families are unwilling and unable to send their handicapped children to a private school. The trend today is away from the institutional mode of life for the exceptional child; and now that the parents are studying during the summer months how to care for their handicapped children, the child can live at home and go to a day-school class. In the Proceedings of the Midcentury White House Conference one reads:

⁹ Report of the New York State Citizen's Committee of One Hundred for Children and Youth, *The Four Million*, p. ii. Albany: The Committee, 1951.

¹⁰ Joseph H. Levy, *Parent Groups and Social Agencies*. Chicago: University of Chicago Press, 1951.

The handicapped child is first of all a child, and his place, as that of all children, is with his family and with his community.¹¹

For children who are unable to benefit from regular, modified, or remedial school programs, different developmental curricula based on realistic life aptitudes and needs should be arranged. However, wherever necessary, special classes for the handicapped should be established, and if these classes are in regular schools, every effort should be made to hold them in schools serving children of the same age group.¹²

CONCLUSION

The Catholic University of America, Washington, D.C., has taken the lead in offering courses for teachers of exceptional children. "The Institute for the Preparation of Teachers of Sight-Saving Classes and Teachers of Braille Classes" will hold its third summer session from June 30 to August 9, 1952. Twenty religious orders from twenty-five dioceses were represented in this important course during the summer of 1951. Besides, a special "Workshop on Special Education of the Exceptional Child"—covering the eleven groups of handicapped children—will be held at The Catholic University from June 13 to 24, 1952. A definite beginning has been made in Catholic circles to provide an education for "all of God's children." Its ultimate goal and success will depend upon the cooperation of all of our educators.

• • •

A four-point program of assistance to Catholic missionaries in the Far East—embracing continued prayer, the fostering of vocations, increased financial aid, and study of mission needs—was adopted last month by students from twenty-three Catholic colleges attending the biennial mission forum at Convent Station, New Jersey.

Enrollment at Saint Louis University for the spring semester totals 9,105, a decrease of 3 per cent from the fall total, and a decrease of one per cent from the total of last spring.

¹¹ *Proceedings of the Midcentury White House Conference on Children and Youth*, p. 239. Edited by Edward A. Richards. Raleigh: Health Publications Institute, 1951.

¹² *Ibid.*, p. 238.

CATHOLIC CENTERS FOR YOUTH

REV. EDWARD F. GARESCHÉ, S.J.*

Dotted about our country—some of them still functioning as Catholic centers; some now converted to alien uses—are a number of buildings destined to help our Catholic young folk through sociability and entertainment, somewhat after the manner of the YMCA and YWCA buildings which are also extensively scattered over our American landscape. The present writer has a certain share of responsibility for some of these centers and for the movement which they represent. It should be interesting to Catholic educators to recall how the movement began, how it developed and what its actual outcomes are. The problems which these buildings were intended to solve are still of concern to Catholic teachers, and though results have doubtless been secured in some of these centers, there is much room for further progress. Thus this retrospect will serve the double purpose of a record as well as of a stimulus.

CATHOLIC MEMBERSHIP IN YMCA

It was in the year 1916 that we first began to take a lively interest in Catholic centers. After founding *The Queen's Work* in 1913-1914, we became aware that there were needed challenging and interesting articles on the work which Catholics, in general, and sodalists, in particular, might accomplish. One day the inspiration came to look into the Catholic membership of the YMCA as there was much difference of opinion about the usefulness of this organization to Catholics, and about the influence it had on its Catholic members.

The best way of determining the right answer seemed to be to make a first-hand investigation. So, in the course of a trip to Indiana to organize a sodality group there, I stopped off at Chicago and went to visit the city secretary of the large YMCA located there. It was my first contact with the Y.M.C.A. and I told this gentleman of my purpose and design: that I wished to write an authentic article for *The Queen's Work* giving the

*Rev. Edward F. Garesché, S.J., M.A., is president of the Catholic Medical Mission Board, Inc., New York.

number of Catholics in the YMCA and estimating, as far as possible, what influence YMCA membership had on Catholics.

The gentleman was very cooperative. "I do not know of any statistics available as to the Catholic membership in the YMCA," he said. "You will probably have to send a questionnaire to the local organizations in the various cities, asking each one to tell you how many Catholics they have, and what its total membership is. Then, by adding all these figures together, you should get a fair idea of the proportion of the Catholic members in the total membership. As for the influence of the YMCA on the Catholic members," he continued, "though we are very glad to have the Catholics who may wish to join our Association, I believe that from the standpoint of the Catholic Church, it would be much better for you to have your own organization." He went on to explain that the YMCA was glad to have any young man whom it could help, but obviously a Catholic association would tend to intensify the Catholic spirit among the young men—an outcome which the YMCA could not be expected to produce.

Returning to the office of *The Queen's Work*, I at once sent out a questionnaire addressed to the secretaries of the YMCA all over the country. The response was very interesting. After adding the total membership and the Catholic membership throughout the country, it became clear that 40 per cent of the entire membership of the YMCA must be Catholic. Meanwhile the first article of *The Queen's Work*, calling attention to the seriousness and magnitude of the problem, and quoting the city secretary of Chicago as to the influence of the YMCA on its Catholic members, produced an unexpected impression. Bishops, priests, and people in general, were astonished at the magnitude of the problem and the frankness of the YMCA secretary. One article proved entirely inadequate to satisfy the readers of *The Queen's Work*. Hence, a whole series was written and published in successive issues. Then all the studies and conclusions were assembled in three booklets.

NEED FOR CATHOLIC YOUTH CENTERS

All this writing, and the many discussions to which it gave rise, served to call attention to the urgent problem of provid-

ing sociability, entertainment, and Catholic contacts for the drifters and strangers among the Catholics in big cities who were then, as they are now, coming in great numbers from small towns and the rural areas to seek employment and amusement in the more populous centers. Men's organizations began to discuss the possibilities of new activities for Catholic young people; members of the Knights of Columbus, in particular, asked one another why it was not possible to make this work one of their outstanding activities.

Many plans were proposed and discussed, and I was asked to give suggestions and advice. I was invited to address the delegates to the National Convention of the Knights of Columbus and to speak to a number of local meetings. In all these addresses, I was very careful to emphasize the need of great care, cautious planning, and conservative execution in order to make centers for Catholic young people as attractive and efficient as possible. I called attention to the fact that the success of the YMCA stemmed from the methodical and careful way in which it developed its programs for youth. Three colleges were maintained for the express purpose of training secretaries who were then given good positions with a prospect of advancement. Each building was planned with a view to service in its particular neighborhood. All these were important elements in the success of each individual center. Experience proved that these were all vital suggestions, and the disappointments and catastrophes which occurred afterwards in the building of Catholic centers as a result of this movement, were all attributable to a neglect of these few but important points.

We should pause in our narrative to record one extraordinary result of this writing and speaking. When the First World War broke out, the Knights of Columbus sought to gain an equal standing with the YMCA so that they could obtain buildings and give help to the Catholic men in service. Joseph Pelletier, then very influential in the Knights of Columbus, went to see the Secretary of War with a view to securing his assent to the support of separate Knights of Columbus buildings and activities. He sent me a telegram from Washington, "Please mail me as soon as possible your three booklets on the YMCA." This I promptly did, and the episode passed from memory. But

not long after, Mr. Pelletier described what had happened. The Secretary of War was adamant at first in refusing the request of the Knights of Columbus for separate buildings and programs. "The YMCA," he said, "represents all young men, and cares for them impartially." "But," replied Mr. Pelletier, "Father Garesché, the Jesuit writer, has reported an interview with one of the secretaries of the YMCA in which the secretary specifically states that the Catholics ought to have their own organization." "Get me a copy of that statement," said the Secretary of War, and when he had read the article, he reversed his stand and gave permission for the separate Knights of Columbus program.

CATHOLIC MEMBERSHIP IN YWCA

Meanwhile the interest aroused by the study of the Catholic membership of the YMCA prompted me to look into the Catholic membership in the YWCA. A similar survey, made by correspondence with the secretaries of this organization, showed that a great many Catholic young women were members of that association though the proportion was not as great as that among the men. However, the need of a Catholic Young Women's Association was very evident as a result of this survey. There were indications that the danger of proselytizing was greater to the women than to the men. In both memberships, of course, the most serious danger was that of indifferentism. Upon finding much friendliness and good will among non-Catholic members, some Catholics might be tempted to come to the conclusion that, after all, one form of Christianity was as good as another. If they could not be awakened from this delusion they would be lost to the Catholic Church.

NEED FOR PRUDENT PLANNING

A natural result of all these studies, debates, lectures and discussions was the arousal of a great deal of interest in plans for a Catholic YMCA and a Catholic YWCA. Through it all, I tried constantly to emphasize the need for prudent planning, of adequate support, and of a trained personnel. Without these elements, the project of a Catholic building or Catholic activities for young people would be doomed to disappointment.

The success of the YMCA and the YWCA, I kept repeating, is the result of methodical and considered plans and labor, which are indispensable in such a project. No matter how much good will and enthusiasm a group may have, if its plans are hasty and ill-considered, if it has not enough money or expectations to carry through, and especially if it cannot muster a competent staff of workers, it is better not to begin because disaster is inevitable.

Unfortunately, while the studies I had made were received with enthusiasm and stirred many to action, the warning I uttered too often went unheeded. Enthusiastic groups impatient for results, would start a movement for a local Catholic center before they knew where they were going, or how they were to get there. They sought to improvise, and often were very much disappointed when my warning utterances proved all too true and they met disheartening obstacles for want of planning, provisions, and personnel. Sometimes I was called on to give help when it was impossible to do so. Thus, I remember receiving an urgent telegram from a sanguine group which had actually collected funds and had built a Catholic center. "Building is nearing completion," the telegram read. "We have no one available for competent manager. Will you please suggest a good manager at once." As good managers are few and far between, and we did not know of anyone available at the moment, it was impossible to help these hopeful planners.

On another occasion I was invited to confer with the officers of a Catholic organization in one of our large cities. When I talked to them, I told of the good results that could be expected from a Catholic center, provided that the essentials of planning, provision, and personnel were available. When I visited the city later on, the steel material for a many-storied building was standing, gaunt and bare, on the ground which had been purchased for the center. "Why don't you continue with the building?" I naturally inquired. I was told, "There is a serious difference of opinion among the members of the group planning the building. Some advocate a true Catholic center with all the facilities and features of a YMCA. The others think that we ought to have a men's hotel. Until the strife is settled, it is impossible to go on with the building."

In another city, I was told that the Catholic center had been put up at considerable expense and when it was ready for occupancy, the man who had the say uttered these words of dubious wisdom: "We have spent so much on this building that we must economize on the help." So, the story went, he employed a young fellow without much experience to be the manager of the building, and another with even less experience to be the porter and general utility man. The consequence was my informant told me, that both these gentlemen would open the building, turn on the lights, and then depart on their own private pursuits. Naturally, loud complaints about inadequate service were made by those who had the use of the building.

Another example of poor planning was that in a town of some importance. A building designed for the benefit of Catholic youth had been pushed to completion by an enthusiastic group of well-meaning Catholics. But at the very time when the structure was ready for occupancy, this group discovered that it was bankrupt, and there was nothing to be done but to go into bankruptcy and sell the whole outfit. It was bought by a non-Catholic organization which thus fell heir to all the planning and contributions made by the Catholics in the city. Meanwhile in word and in print, I was repeating, whenever the opportunity offered, the general warning to plan wisely, to provide abundant means, and above all, to make sure of competent management. But these exhortations too often were unheeded by the enthusiasts who were plugging for Catholic centers.

CONCLUSION

Thus the movement for Catholic centers, while evidencing much good will and generosity among our Catholic people, can hardly be said to have met with full success. Good was undoubtedly done, and a certain number of young people were helped to sociability and Catholic companionship, and to recreation under safe auspices. But the sums of money expended, the work done, and the anxieties suffered were hardly repaid by the results. It is, of course, very difficult to plan such a movement and begin it, so to say, out of whole cloth. The development of the YMCA had been gradual over many years. Furthermore this organization has a corps of officers some of

whom undoubtedly inherit experience and capability, while all have had a competent training. Because many Catholic groups lacked these characteristics of the YMCA, it would have been wiser had they begun their activities on a small scale and acquired experience before launching out into large and difficult undertakings.

Meanwhile, though the CYO and other organizations have met with gratifying success, there is still further need for programs, similar to that carried on by the Y, for young folks under Catholic auspices. Indeed, the need may be said to be greater than ever, and the means for meeting it are the same as they were years ago. With right planning, adequate provisions for support, and a capable and reliable personnel, it would be practicable now, as it was then, to build up a Catholic YMCA. A multitude of our Catholic young folk, drifting from city to city, continue to need a nationwide program which will aid them to remain good Catholics in their varied walks of life. Will helpers arise to meet this need? This is a consummation devoutly to be hoped for and to be prayed for!

• • •

Georgetown University School of Nursing is offering twenty-five two-year fellowships, valued at \$1,500 a year. They are open to qualified registered nurses seeking the B.S. degree.

American contributions will aid in constructing a Catholic high school near the site where the atom bomb fell on Nagasaki.

The Brothers of Holy Cross will open an English-language school in Rome next year for boys of all faiths.

Holy Rosary High School (Columbus, O.) students are giving up a quarter hour of the lunch period to recite the Rosary.

Boys who sing in the famous Paulist Choristers don't shout their heads off at games. Reason: their voices are too valuable.

Seven of the eight Pakistan middle school scholarships, awarded last month, went to pupils of Catholic schools.

THE CATHOLIC UNIVERSITY RESEARCH ABSTRACTS*

TWENTIETH-CENTURY TRENDS IN CHURCH-STATE EDUCATIONAL
RELATIONS IN THE UNITED STATES AND IN ENGLAND by Sister
M. Marciana Mayer, O.P., M.A.

The problem involved in this study was to trace the development of the private school in the United States and in England in relation to the federal or national governments; to indicate the interpretations which have been made by competent individuals in each country of the official acts on education by both governments; to compare the trends in Church and state relations on education from 1900 to the present; and to interpret the relationships in terms of Catholic philosophical principles.

Due to a common Anglo-Saxon heritage, the early schools in the United States were private or church schools as they were in England. Because of her established church, England could legislate on religion; the United States could not, although the original tradition in American democracy was religious.

The governments of both England and the United States guarantee denominational schools the right to exist. There is now, however, a growing tendency in the United States through proposed unfair federal legislation and the U. S. Supreme Court decisions toward a state monopoly of education.

The compulsory educational laws passed in both countries have recognized the primary and natural rights of parents. England's belief in parents' rights is embodied in the Education Act of 1944. Present practices in the United States seem to somewhat ignore these rights.

Protestant England takes for granted state aid to religious education. This practice does not even imply a union of Church and state. The United States could use the English method of government aid to education as a satisfactory model. Distributive justice obliges governments to support non-public schools.

*Manuscripts of these Master's dissertations are on deposit at the John K. Mullen Memorial Library, The Catholic University of America, Washington 17, D.C. Under certain conditions these dissertations may be made available through loans.

It seems that in the United States there is a special need for an official definition of the concept "separation of Church and state."

A GEOGRAPHY READINESS VOCABULARY by Sister David Mary Leonard, S.C., M.A.

A recognition of the need for a rich vocabulary background as a prerequisite to geographic understandings prompted this study. Its specific purpose was to compile a working list of terms to guide the development of such a vocabulary at the primary level. A survey of five primary geography and social studies books yielded a preliminary list of 935 words. Checking these against the Rinsland *Basic Vocabulary of Elementary School Children*, the Buckingham and Dolch *Combined Word List*, and the Cole *Teacher's Handbook of Technical Vocabulary* reduced the total to 483 words. The study presents these words as a geography readiness vocabulary classified under unit topics suggested by *Guiding Growth in Christian Social Living*, Catholic elementary school curriculum plan.

ELEMENTS OF READING IN COMPREHENSION OF REFERENCE WORKS by Sister Mary Conleth McCarthy, M.A.

This is a report of an experimental attempt to measure the relation between a combination of reading skills, as measured by the *Iowa Silent Reading Test*, and the comprehension of reference material, as measured by informal objective tests. The subjects were 516 Catholic elementary school pupils in grades five to eight; the pupils were in three different schools and had somewhat similar socio-economic backgrounds.

Resulting correlations between ability in reading skills and ability in comprehension of reference materials were not high enough to warrant concluding that the presence of specific reading skills is identified with the capacity to comprehend reference materials. A combination of reading skills may be necessary for the comprehension of reference materials.

HIGHER EDUCATION NOTES

College enrollments will rise gradually beginning with the 1952-53 academic year in the 13 colleges and universities of north-eastern Ohio, according to the results of a long-range study conducted at Western Reserve University, Cleveland. Four Catholic colleges were included in the study. The study, entitled "Study of Future Demand for College Admission," reveals that college registrations "hit bottom" in the first semester of 1951, and that a record-breaking peak will be reached in 1967. Estimates of freshman registrations in the area show a steady rise from 4,900 anticipated in 1952 to the peak over the 13,000 mark in 15 years. A steady increase also is seen in the percentage of area high school graduates who enter the area's 13 colleges during the first regular college term after their high school graduation. This increase amounts to one-half of one per cent a year, rising from 24 per cent in 1930 to a present figure of about 35 per cent. Data were collected from 60 public, private and parochial schools in the Cleveland-Akron-Lorain area. A study of the I.Q.'s of high school graduates of the area reveals that a relatively large number of intelligent youngsters do not attend college, although they are mentally equal to those who do. These cases occur mainly among members of the upper lower class of society. A sampling of 1,053 students showed that the 355 high school graduates who enrolled for college work have a median I.Q. of 116, yet 127 persons with I.Q.'s of at least 116 did not enroll. Lack of motivation and economic barriers are given as the two main factors contributing to the absence of many intelligent students from college registration lists. Removal of economic barriers is not sufficient alone, however, to bring students to the college classroom. Substantial motivation also must be present, the study concludes.

The 1951-52 drop in college and university enrollments was not as bad as expected. Last year at this time, some educators estimated that the drop would range from 23 to 43 per cent. U.S. Office of Education figures, released last month, indicate an over-all drop of 7.8 per cent in 1951 fall registrations

from those of the previous year—a drop of 11 per cent for men and of 1.3 per cent for women. Enrollment in all universities and colleges was 2,116,440, a numerical drop of 170,587 from 1950. Nearly 9 per cent (122,717) of the over-all male enrollment and slightly more than 9 per cent (68,090) of the entire female enrollment were in Catholic colleges and universities. There were 152,529 students in 79 Catholic institutions classified as universities and colleges for men; 31,295 of these students were women. The 127 Catholic institutions for women surveyed had a total enrollment of 38,278; of this number, 1,483 were men.

Maybe the high winds of March had something to do with it, but departments of speech, drama, and music made their presence known last month. Players, Inc., of The Catholic University of America, sent ten young men and three young women, all graduates of the university's Department of Speech and Drama, along with department head, Rev. Gilbert Hartke, O.P., off on a six-week tour of Japan and Korea. A team from St. Mary's University (San Antonio) won top honors in a national public discussion contest sponsored by the University of Illinois. A student of Loretto Heights College (Denver) won first place in the annual oratorical contest sponsored by the college; representatives of the University of Colorado and the University of Denver placed second and third respectively. The glee club of Gonzaga University (Spokane) sang itself into first place in the Fred Waring-Sacred Heart Program competition. Glee clubs of 270 universities, colleges, and seminaries entered recordings in the contest. The National Federation of Catholic College Students announced a National Speech Essay Contest, designed to stimulate forensic interest and proficiency among college students. The contest closes April 30.

Seventy-five Detroit Jewish citizens donated \$7,500 last month to the University of Detroit, now celebrating its seventy-fifth anniversary. The gift was presented by Leonard N. Simons, chairman of the Detroit Round Table of the National Conference of Christians and Jews. It was designated as a tribute to Leo M. Butzel, one of Detroit's leading Jews who has been for many years a member of the university's Board of Trustees.

SECONDARY EDUCATION NOTES

Pre-induction training courses began this month in fifty Catholic boys high schools throughout the country. The course outline and the basic reference materials were prepared by a committee of high school educators under the direction of Rev. William McManus, assistant director of the NCWC Department of Education. The fifty schools have agreed to experiment with the course this semester and to make an evaluation of its effectiveness. On the basis of this evaluation, the committee plans to rewrite the course and to prepare more adequate instructional materials. Basic reading for students in the experimental course is *Greetings*, new pre-induction handbook written by Rev. Thomas O'Donnell, C.S.C., and just published by National Catholic Community Service, Washington 5, D.C.

Ways of improving USAFI are suggested in *Opportunities for the Continuation of Education in the Armed Forces*, the report of the American Council on Education's Evaluation Study of the U. S. Armed Forces Institute, which was directed by W. W. Charters. Every phase of USAFI's structure and operation is thoroughly examined. Teachers of high school pre-induction courses will find in it much valuable information. Among the evaluation report's recommendations for USAFI are the use of more self-teaching texts, the establishment of a staff of its own to teach correspondence students rather than obtaining teaching service only by contact with another institution, and appropriate publicity for its services. There is a tendency for the public to look upon the period of military service as an educational vacuum. The book sells for fifty cents at the American Council on Education, Washington 6, D.C.

The use of Church Latin in high school classes is recommended by Sister Mary Donald, B.V.M., of Mundelein College, in an article entitled "Church Latin in Second Year Courses," *Classical Weekly* (February 4, 1952). How the Missal, Breviary, and Pontifical can be used effectively is pointed out. Anthologies of medieval Latin authors are so costly, Sister recommends

mimeographing selections for the class. Some of Sister's own selections, as for instance, some passages from the Book of Isaiah, which are being used now in several Catholic high schools in Chicago, are available for the asking. Another of Sister's preparations, the story of Naaman the Syrian, entitled "A Latin Story Selected from the Vulgate," is published by the American Classical League Service Bureau, Oxford, Ohio. High school teachers seeking a way to use available Church Latin material effectively in the classroom will find Sister's techniques most interesting.

A Philadelphia Catholic high school teacher, Rev. Gerald V. McDevitt, J.C.D., has been appointed a secretary at the Apostolic Delegation in Washington. Ordained in May, 1942, Dr. McDevitt taught for nine years in the Philadelphia diocesan high schools, first at St. James High School and later at St. Thomas More High School. He studied at the Pontifical Roman Major Seminary in Rome and at The Catholic University of America.

Two of the four national winners in the fifth annual Voice of America Contest are Catholic high school seniors. Last year three of the four national winners were from Catholic high schools. This year's winners are from Jesuit High School, New Orleans, La., and Canisius High School, Buffalo, N.Y. Each of the winners received a 500 scholarship check and a television set. Contestants numbering over a million high school youth wrote and voiced five-minute broadcast scripts on the subject "I Speak for Democracy."

"Supply the Demand for the Supply" is the slogan of the movement for modesty in dress sponsored by the Chicago Inter-Student Catholic Action (CISCA). Last month some 13,600 girls who attend thirty-five Catholic colleges and high schools took part in a "tag day" in Chicago and raised \$1,500 to help promote their campaign for the promotion of ideals of modesty in dress among girls. Each girl contributed one cent for each year of her age and wore a tag identifying her with the drive. Their theory is that if purchasers insist on buying modest dresses only, manufacturers will just have to supply them.

ELEMENTARY EDUCATION NOTES

Social maladjustment occurred twice as often among children with a poor diet than among those with an adequate diet. This and other conclusions of a study made by the Nutrition Committee of the Willimantic Chapter of the American Red Cross are presented in the February issue of the *Elementary School Journal*. Participating in the study were 385 children enrolled in Grades 4 through 8 in St. Joseph's and St. Mary's Parochial Schools in Willimantic, Conn.

These children kept daily records of all foods they ate for one week. Each child rated his own daily diet and also calculated his average daily diet rating for the week. A rating of 13 for any given day indicated an adequate diet for that day. The average weekly diet scores for 385 children ranged from 2.3 to 13.0. Diets were grouped into two categories with the dividing point at 9.0. The 247 diets with scores below the 9.0 average constituted the "poor-diet" group; the 138 diets with average scores of 9.0 or above made up the "better-diet" group.

Various comparisons were made in order to discover whether or not there were any differences between the two groups. In scholastic achievement the better-diet group averaged 2.8, the poor-diet group 2.6, on an arbitrary scale in which 4.0 represented the highest and 1.0 the lowest rating for each grade group. The average number of days absent due to illness during the year was 5.3 in the poor-diet group and 4.0 in the better-diet group. The greatest differences noted between the two groups was in the degree of social adjustment. In the poor-diet group, the per cent of socially maladjusted children was double that in the better-diet group. Social maladjustment and malnutrition are frequently found together. Which is the cause and which the effect is an unsettled question.

Children of migrant farm laborers receive little, and sometimes no schooling according to surveys which have been made on this problem. Practically all who attend school are retarded two years or more. Most migrant children of school age not

enrolled have had an education of only three years or less. The exact number of such children is unknown but some would judge it to be 250,000. Other estimates place it at more than a million.

Because of the deficiency in the education of these children, the U. S. Office of Education has offered a plan which would allow at least some of them to get more schooling. It would launch its proposed program by asking educational agencies and institutions in states with large migrant farm labor populations to work together to provide continuous and coordinated education for children constantly crossing state lines. The task would be complex but some ideas have been set forth on how it could be accomplished. It is suggested that trailer schools accompany waves of migrant laborers, and that migrant pupils be permitted to take teaching materials and textbooks with them as they enroll in school after school. "Traveling" cumulative record cards could be developed to inform each succeeding teacher of a child's educational status. Furthermore, schools enrolling migrant children could develop a common core curriculum to facilitate continuity in their schooling.

New home and school for retarded boys in the Archdiocese of Chicago will be made possible through the donation of \$1,250,000 by the Joseph P. Kennedy Jr. Foundation to the Archdiocese for this purpose. His Eminence Samuel Cardinal Stritch, Archbishop of Chicago, in accepting the gift called it a "challenge" to Chicagoans to match it with financial gifts so that the project can be completed as soon as possible.

The school, to be built on the ranch style cottage plan, will be equipped to accommodate boys between the ages of 6 to 12 with an I.Q. of 55 to 75. It is planned to house three hundred to four hundred boys. Sisters of St. Francis of Assisi of Milwaukee, specially trained to meet the needs of exceptional children, will staff the institution. The new home will be open to children of all races, creeds, and colors. Furthermore, no child will be refused admittance to the school because of his parents' inability to pay board or tuition.

Teachers' complaints about heavy monitorial assignments increase as more schools regularly serve lunches. Reported in *Education Summary* (March 5, 1952), is the warning of the N.E.A. Committee on Teacher Load, "Assignment of monitorial duties in connection with lunches seems to be increasing to a point where it is seriously interfering with the efficiency of the teacher."

The group advises that lunchroom supervision and other monitorial work be assigned to teachers only so long as it is distributed equitably and does not hamper their teaching efficiency. (A decrease in efficiency is believed to occur if a lunchroom assignment robs a teacher of a mid-day break.) It also maintains that teachers of large classes and those with heavy teaching responsibilities probably should have no lunchroom duty at all. Schools might investigate the possibilities of employing non-teaching personnel to handle monitorial work, and of obtaining monitorial help from parent-teacher associations. Administrators are urged to provide a room with a restful atmosphere where teachers can relax for a short period during the noon-hour. In California, for instance, the state board of education has ruled that teachers in all but one-teacher schools must have a half-hour duty-free lunch period.

Positive behavior exceeded negative conduct when children worked for a group prize in an experiment described in the December issue of the *Journal of Genetic Psychology*. Three groups of eight children composed of four boys and four girls, second graders in a public school, participated in this study which was designed to ascertain the effects upon group atmosphere of working for group and for individual rewards.

Each group was asked to paint two murals. The children were told that if everyone painted the first mural well, *everyone* would receive a prize. For the second mural, they were told that only the *best* painter would receive a reward. Painting sessions and subsequent play were observed, with check lists used to record observed behavior. Individual interviews were also held with all the children.

In order to properly interpret the results of this study, it should be explained that positive behavior in this experiment

referred to such conduct as helping others, engaging in friendly conversations, sharing materials, etc. Rude, unfriendly conversation, appropriating materials for one's self, and obstructing or dominating the work of another are instances of what were considered as negative behavior.

The data derived from this experiment show that during working periods, there were more instances of positive behavior than negative when children worked for group prizes. Negative behavior was greater than positive when children worked for an individual prize except in one group. Statistical treatment of these data reveal these differences as significant. They seem to indicate that when a classroom teacher sets up situations in which children work for individual rewards, they should expect the instances of positive behavior to be fewer in number than if children were working under group-reward conditions.

Novel testing tool for elementary school use has been compiled recently by H. H. Remmers of Purdue University and R. H. Bauernfeind of Carleton College. It is said to be a reliable "needs and problems" checklist that educators can use to gather information about the kinds of problems children have—as children themselves reveal them.

More than six thousand pupils in elementary schools throughout the nation cooperated in the development of this new tool for guidance. Basically this checklist aims to perform three functions. In the first place, it provides a method of learning basic facts about the nature, area, and frequency of children's problems; secondly, it supplies information which should permit teachers, counselors, and administrators to survey quickly and economically the needs and problems of pupils in a particular school. Finally, it is instrumental in finding those pupils who are in most need of the guidance and help that understanding adults can provide. This new inventory is being made available to qualified educators through Science Research Associates, 57 West Grand Avenue, Chicago 10. Manuals to accompany this checklist can also be secured on request.

NEWS FROM THE FIELD

The National Catholic Educational Association Convention in Kansas City, Mo., April 15 to 18, is expected to attract some 8,000 Catholic educators from all parts of the country. More than sixty-five speakers are scheduled to address the meeting. Archbishop Joseph E. Ritter of St. Louis will be celebrant at the Solemn Pontifical Mass, which will open the convention; the sermon will be preached by Archbishop Francis P. Keough of Baltimore, who is president-general of the association. The theme of this forty-ninth annual meeting is "Catholic Education and the American Community." Speakers at the opening general session will include Bishop Edwin V. O'Hara of Kansas City and Judge John E. Swift, Supreme Knight of the Knights of Columbus. At one of the seminary department sessions, Rev. Clarence McAuliffe, S.J., of St. Mary's (Kansas) College, will make a theological analysis of Paul Blanshard's attitude toward the Church and Catholic education. A feature of the convention will be an exhibit of the most modern aids in education. Exhibit space has been contracted for by 250 manufacturers and distributors of school materials.

The National Center of the Confraternity of Christian Doctrine will conduct a course in Confraternity Leadership at the summer session of The Catholic University of America, June 30 to August 9. The object of the course is to present the full Confraternity program of religious education for children not presently in Catholic schools and for all Catholic adults. The program includes training for leadership in classes for public school pupils, for discussion clubs, for parent-educator committees, and for administrative work on diocesan, deanery and religious community levels. Among the teachers will be Very Rev. Francis J. Connell, C.S.S.R., of The Catholic University of America; Rev. John E. Kelly, of the staff of the National Center of the Confraternity of Christian Doctrine, and Sister Marie Charles, M.H.S.H., of Towson, Md. Sister Marie Charles has been giving courses in Confraternity work at The Catholic University of America this semester and has proved herself a very

successful teacher in this field. Previously limited to teaching sisters, registration in all courses this year is open to priests, brothers, and the laity as well.

Nuns of the New York Archdiocese set a new civilian record, February 22, for one-day group blood donations when 564 sisters gave a point of blood each. A total of 862 sisters reported ready to donate blood, but 298 were ineligible because of colds. General Matthew B. Ridgway, commander of the UN forces in Korea, sent a personal message to Cardinal Spellman asking His Eminence to express to the sisters "the deep gratitude of this command for their concrete and magnificent helpful observance of Washington's birthday."

The favorite teacher of New England is Sister Mary St. Priscilla, principal of Notre Dame High School, Raleigh, N. H. Sister was chosen "the favorite teacher" in competition which embraced six states. The contest was sponsored by RKO, the Yankee Network, and First National Stores. Her prize is a ten-day trip to England. Accompanying Sister on the trip will be another member from the Order of the Presentation of Mary, and a boy and a girl selected in the same contest for the titles of "Snow White" and "Prince Charming."

A place for religion in the Nation's schools was advocated recently by three Protestant educators. Speaking before the Southern California Ministers' Convocation in Los Angeles, Dr. Luther Allan Weigle, dean emeritus of Yale University Divinity School, said: "When the state through the Supreme Court threatens to exclude God from tax-supported schools and commits them to atheism, this is a denial of religious freedom." Dr. Raymond Walters, head of the University of Cincinnati, addressing the National Association of Secondary School Principals in Cincinnati, stated that "the citizen is important because he is a child of God." "Religion has been and is the base upon which the values of society are built," declared Dr. Seymour A. Smith, of the Yale University Divinity School, speaking to the Division of Christian Education of the National Council of Churches in Columbus, Ohio.

BOOK REVIEWS

LEXIKON DER PADAGOGIK. Edited by Heinrich Kleinert and others. Bern: A. Francke Ag. Verlag, 1950, 1951. Vol. I. Pp. xvi + 806. Fr. 67.50. Vol. II. Pp. xvi + 927. Fr. 67.50.

Although Volume III which will complete the new Swiss dictionary of education has not been received as yet, it is possible to review the first two volumes separate from the third since they cover alphabetically the topical treatment of the field of education. Volume III will cover the history of education, biographical sketches of educators, and comparative education.

Volume I, covering the alphabet from A through J, presents some five hundred articles written by 316 different authors. Volume II, K-Z, contains about 540 items covered by 458 specialists, most of them Swiss. Both volumes are set up in rather small, but clearly legible Latin type on good quality paper. There are two eight-inch columns on each page.

As with any work of this kind, the multiplicity of authors makes for great variability in the treatment of the subject matter. Some articles have no bibliographies. Some have exclusively German references. Still others include a few non-German works. A few appear to attempt something like complete coverage of the literature. The thoroughness of treatment varies similarly, though this appears to be determined by the relative importance of the item to the field of education. Catholic educators will be pleased to note that this *Lexikon* gives separate treatment to Catholic education throughout.

The editors claim to put out a lexicon of education in the widest sense, including items from psychology, philosophy, etc., which are at all pertinent. How far they have gone in that direction appear from the inclusion of, e.g., "Codex juris canonici" as an item. With such an item the author very briefly describes and dates the code, then presents from it the canons pertinent to education. A thirteen-item bibliography of German works follows. The whole treatment takes up about a page.

On the other hand, American educators will be astonished to find no entry at all for "Statistics." "Tests" receives rather

lengthy treatment in which the whole emphasis is on description of tests in various fields. There is some theoretical treatment under various other headings. The bibliography for this entry is quite long and is not restricted to works in the German tongue. However, one looks in vain for any mention of the yearbooks put out by Oscar Buros.

Comparison of the *Lexikon* with current American writing on education makes one realize that we are living in different worlds. Certainly, we can find much of very great value to ourselves in this Swiss work. If it did no more than suggest to us a different way of thinking about educational problems, it would be worth while. It does this, and a great deal more.

F. J. HOULAHAN.

Department of Education,
The Catholic University of America.



FIRST GRADE READING PROGRAM. Faith and Freedom Readers (new edition) by Sister Mary Marguerite, S.N.D. Boston: Ginn and Company, 1951.

The new edition of the Faith and Freedom Readers for the first grade offers a well-rounded program, complete with readers, workbooks, and manuals. Three pre-primers, a primer and a first reader constitute the program for the first grade. Throughout these books is stressed one major religious theme paralleled by one major social theme. The first fundamental principle of Christian living, namely, love, and the practice of its allied virtues in the life of the child is the theme upon which the stories are based. This may give an impression of heaviness or "preachiness" to primary reading but a careful analysis of the books shows the opposite to be true. The stories have instant child appeal as they are based on familiar characters and situations, are stimulating with suspense and humor, and are attractively illustrated.

Although the content of the readers aims at a definite goal, it is recognized by the author that the development of the three-fold activities of the reading process, as well as attractiveness

and interest must not be sacrificed, as content alone does not make the readers effective or basic. The entire first-grade program offers a well-balanced, systematic plan for presenting, developing and using all the essential skills so that the child may carry on the reading act as successfully as his individual maturity allows.

One significant and noteworthy feature of the new edition is the plan of vocabulary selection and control. The number of new words in each story is relatively small; sight words are retained and repeated frequently in both the subsequent lessons and workbook exercises. All the vocabulary used in the foundational books is of both immediate and permanent value.

A strong program of word recognition skills, carefully planned with definite and systematic sequential training, has been incorporated into the first grade program, beginning in the pre-reading program and increasing in intensity through the first reader. The new phonic program is not, however, to be interpreted as a method of teaching reading but as an intelligent means of assisting pupils in unlocking the pronunciation of words familiar to them or within range of their speaking or listening experiences.

The pupils' workbooks provide generous practice material of an interesting, valuable, and challenging type. They are designed to give extra help in using basic vocabulary, practice in independent work and study habits, and practice work in phonics. The manuals for each level of reading offer complete lesson guides, followed by suggestions for curriculum correlation and a related phonics lesson. Detailed explanations and lesson plans offer both the experienced and inexperienced teacher a fund of material on which to base her reading program.

It would be presumptuous to think that adequate mention has been made in this review of the immeasurable wealth of material contained in the first grade reading program. A thorough analysis, of the readers, workbooks, and manuals is necessary to fully appreciate the real worth of the program. The new edition of the first grade books deserves a critical study by all teachers

interested in the controversial issues at stake in the matter of teaching beginning reading.

SISTER MARY VIRGINIE, O.P.

Corpus Christi School,
New York City.



THEORY AND PRACTICE IN THE ELEMENTARY SCHOOL by W. A. Saucier. New York: The Macmillan Company, 1951. Pp. ix + 512. \$4.50.

This book is of practical use as a text for a course in methods of teaching in the elementary school. It treats of principles and practices in elementary education that are supported by findings of research and presents illustrations of teaching procedures that emphasize the greater worth of the democratic educational program as compared to the traditional type of program.

The author approaches the discussion of a program suitable for children in a democracy by presenting an insight into child development, his nature, needs and manner of learning as an integrated whole.

Of special interest to teachers, principals and supervisors will be the chapter which deals with current trends in the teaching of the specific subjects of the elementary school curriculum. Traditional subject-matter categories are utilized for convenience in designating these fields but their treatment points out an integration which corresponds to the realities in the life of the child. Though the objectives and meaningful activities of each of the various subjects or fields of learning are conceived as different, their relationship to the general goals of education is not overlooked.

Throughout these discussions the fact is emphasized that the school cannot devote itself to a mere segment of the child's growth, namely, his so-called mental development, but that the child's complete responsiveness as a human being among other human beings must be considered.

In the chapter dealing with Classification and Promotion the author stresses the need for shaping plans and adopting policies that will give the group and the individual the guidance necessary for the achievement of the child's greatest individual success.

Finally, in the concluding chapter of this book the reader is led to understand that the teacher is the most important single determinant of the effectiveness of the elementary school. "It is the teacher who puts breath of life into the nostrils of education. On his shoulders, therefore, rests largely the task of implementing acceptable theories of elementary education. These theories have been found to work insofar as the teacher has the mind and the opportunity to make them work."

SISTER MARY EUGENIUS, S.N.D.

The Campus School,
The Catholic University of America.



PRUDENTIUS. Vol. I. With English trans. by H. J. Thomson. The Loeb Classical Library, No. 387. Cambridge, Mass.: Harvard University Press, 1949. Pp. 401. \$3.00.

It is gratifying to see another Christian author, certainly the foremost poet of the early Western Church, take his place in the monumental Loeb collection of classical writers. There is some irony in the fact that the Spaniard Prudentius was the most popular poet of the Middle Ages—as is witnessed by the fact that more than three hundred manuscripts of his works survive—and that, on the other hand, we owe it to Thomson and his publishers that today we are finally receiving a text of the poet's works which is readily accessible. Except for occasional divergences, this text is that of Bergman in the *Corpus script. eccles. lat.* Teachers of Latin, we should add, will find a good selection of Prudentiana in O. J. Kuhnmuench, S.J., *Early Christian Latin Poets from the Fourth to the Sixth Century*, pp. 142-203. Chicago: Loyola University Press, 1929. If Prudentius himself had not chosen to give all his works, save one, formidable Greek titles, which even when understood are, as the late E. K. Rand once remarked, prosy and uninviting, he might be read more even today.

In this first volume of a two-volume edition Thomson offers: the prefatory verses, mostly autobiographical in nature, which Prudentius wrote when in A. D. 404 or 405 he was preparing

an edition of his poems; the *Cathemerinon*, a collection of odes for the canonical hours and certain feast days; *Apotheosis*, a poetic treatise on the Holy Trinity; *Hamartigenia*, a poet's version of original sin; *Psychomachia*, an allegorical paean on the victory of Christianity over paganism; and the first book of *Contra Symmachum*, a sarcastic critique in verse of the Roman pantheon, which the celebrated rhetor Symmachus had made a last desperate effort to save from total obliteration by the God of the Christians.

Following the pattern of other Loeb volumes, Thomson's introduction is extremely concise. For the ordinary reader we should expect a less tenuous briefing on the doctrinal content of these works. The indebtedness of this lay theologian to St. Ambrose (besides Tertullian and St. Cyprian) needed to be pointed out. The wide range of prosody represented receives too little attention. In the discussion (p. ix) of the commodation of pagan names and personifications to Christian poetic terminology (e.g. the goddess Discordia=heresy; Phlegethon and Styx=hell, etc.), the editor feels "that the limit has been passed when Jupiter's epithet 'Tonans' is used to designate the Christians' God." But in such passages (e.g. *Cath.* 6:81, *Apoth.* 171, etc.) it is regularly God the Father who is termed "Tonans"; and in the God of the Old Testament the poet found a God who in the Scriptures "thundered" and spoke to man in thunder long before there were Roman poets to sing of Jupiter as the "Thunderer."

Misprints scarcely occur (in *Cath.* 11:63, correct *sordidum* to *sordidum*). The prose translation appears to be satisfactory.

JOSEPH C. PLUMPE.

School of Theology,
The Catholic University of America.



WHY THE PRIVATE SCHOOL? by Allan V. Heely. New York: Harper and Brothers, 1951. Pp. x + 208. \$3.00.

The headmaster of the Lawrenceville School in New Jersey contributes an essay in humane letters in the sense that his good-humored prose is a mercy to the reader. Thirty years of

chalk dust, of placating parents and refusing permissions, have not dulled his ear to a good paragraph nor his eye to an honest swindle. Of some private schools (to illustrate), he is convinced that without irony it may be said that the most impressive thing about them is their catalogues. "Here is a school which integrates college preparation with training for citizenship and world co-operation,—an ordeal, I should suppose, requiring exceptional stamina" (p. 61). "Rapid progress assured"; "friendly masters"; "educates the whole boy," and "two gymnasiums" are among the advertised pretensions, which also speak softly of remedial reading and specially individualized instruction for children carefully described as "normal." A roseate world of peaceful utopias, with every campus an academic Eden—before the Fall—is the copywriter's dream; Mr. Heely confesses having worked only for institutions which have been antedated, nay, anticipated by the Fall, "and have been clearly rich in its consequences" (p. 60).

His book is honest, amusing, thoughtful, and on almost every count unexceptionable. If he had asked, *Why the Good Private School?*, he could be charged with less, for the picture he draws is not one of average performance so much as of an ideal toward which he has striven long. The "aristocracy of brains and character" whose existence he so ably defends (pp. 32, 41), is assumed to find its haven in the private school; the economic factor, thoroughly treated in the chapter entitled "Failings and Fallings Short," for some reason is not permitted to disturb the first and clearly held assumption. A scholarship plan whereby the best secondary schooling might be offered to the best is both praiseworthy and reminiscent of an earlier day in Christian education, but to imagine that selective criteria of that sort are at work in the typical private school even in this relatively palmy economic day is to think prematurely. A normal distribution of brains and character above a certain academic and moral minimum seems truer to the facts in the type of school under discussion. The type of school is unquestionably a non-profit, corporation-run, boarding institution which may or may not be motivated religiously; in any case, one whose chief concern should be to be a good school. "As for the rest, they are vulnerable to criticism not because they are private but because they are bad" (p. 49).

Good relations with public schools are dealt with in a large-minded way; so too are the private school's place in a democracy and its relative freedom from the pressures of mediocrity. There is a good defense of cultural absolutes and of the ultimate pragmatism of value transmission. While the Church's half million students in secondary schools are described as the upper part of the most notable segment of the country's private education, it is obvious that the writer's major concern is not with a population so democratically recruited, so public-like. When he speaks of the "cultivation of excellence," however, or touches on a thousand things in the way of a Christian educator, he strikes many responsive chords. While his nonsectarian Christianity provides him with a comfort of intellect that the Catholic cannot share, his orthodoxy as an educator and a Protestant show him an admirable mentor of Protestant young men. He has written a wise and witty book that is much more broadly based, one with a special kinship of spirit on most pages for the aspirations of the Catholic school person.

GERARD S. SLOYAN.

Department of Religious Education,
The Catholic University of America.



EDUCATIONAL SUPERVISION by Chester T. McNerney. New York: McGraw-Hill Book Company, Inc., 1951. Pp. xiv + 341. \$4.00.

Supervision is necessary if maximum teacher and administrator growth is to occur. The objective of supervision is to create better total learning situations. It is expert technical service directed toward the improvement of conditions that surround learning. It will include everything that contributes to the improvement of the teaching-learning situation, ultimately to produce the largest amount of desirable growth in pupils. Supervision, then, will include long-range and continuous planning since there is probably no type of school work where the results of poor and insufficient planning are so apparent.

McNerney defines modern supervision and proceeds to discuss the problems and techniques for solving them. Of the many problems discussed, the one dealing with the importance of the

community in school supervision is the most interesting. To understand the problems faced by the teacher and administrator is to understand the community. If the process of supervision is to make its maximum contribution, those responsible for it must not be content merely to hear the teachers' problems, but must strive to mobilize the resources of the community in an all-out effort to make the school more effective. The supervisor shares with the administrators the responsibility of interpreting the school to the community and the community to the teacher.

Evaluating teachers is another important and difficult function of the supervisor. Though the supervisor is ultimately concerned with total pupil growth, he must not overlook the delicate fact that he is dealing with people who are often extremely sensitive and averse to any form of criticism. True, before any progress can be made, the teacher's strengths and weaknesses must be analyzed. This does not, however, excuse the supervisor for lack of understanding and courtesy. The old adage that one can catch more flies with a spoon of honey than with a barrel of vinegar will help the supervisor in his work. The teacher convinced against his will is of the same opinion still. The supervisor must be a master in the art of human relations.

Chapter XII on preservice training is excellent. The major part of preservice education should be directly designed to meet the needs of the teacher, though this does not mean the elimination of educational theory. The point is well put, too, that the teacher must be equipped with adequate subject matter so that he will be able to plan effectively and have confidence in his teaching. Complete mastery of subject matter is sometimes overlooked in educational literature. To do so means disaster at any level of teaching.

The comprehensive nature of this book, treating many problems, some of them probably outside the scope of supervision, diminishes its effectiveness. Many important steps in supervision, therefore, are just mentioned in passing. The reviewer appreciates the difficulty of complete coverage of every phase of supervision. But in his opinion much of the space which the author has devoted to the glorification of the public school

system could have been more profitably used on the subject of educational supervision.

JUSTIN A. DRISCOLL.

The Catholic University of America.



THE LETTERS OF SAINT ATHANASIUS CONCERNING THE HOLY SPIRIT.

Translated with Introduction and Notes by R. B. Shapland.
New York: Philosophical Library, 1951. Pp. 204. \$6.00.

The doctrine of the Holy Spirit is one of the most neglected sections of Christian theology. So far we have no history of its development. For this reason we must be grateful that the letters of Saint Athanasius concerning the Holy Spirit have drawn in recent years increased attention. Professor Jules Lebon of Louvain University provided us with an excellent French translation, and now Dr. Shapland has given us the first English translation of them. Written in the middle of the fourth century, when the Arian controversy was at its height, they are important documents for the history of Christian doctrine because they set forth the place of the Holy Spirit within the Trinity and His relations to the Son, and, through the Son, to the Father. In fact, they are the first formal treatise ever written upon this subject, and their influence on subsequent theological thinking and writing has been very great.

Dr. Shapland's translation is lucid and faithful and appeals to the modern reader. Moreover, in the extensive commentary which accompanies the translation, the material of the letters is related to Athanasius' other writings, notably his three Orations against the Arians, of which C. J. De Vogel has given us recently an excellent Dutch translation, in the series *Monumenta Christiana* (Utrecht and Brussels, 1949); to the work of Didymus and the Cappadocian Fathers, and especially to St. Basil's *De Spiritu Sancto*. The brief introduction deals with the circumstances under which Athanasius undertook this task and the character of the heresy he was opposing. There we find an excellent exposition of St. Athanasius' doctrine of the Holy Spirit (pp. 34-43).

After reading these letters we may find it strange that they

had to wait so long for translation into English. It shows again how much remains to be done in the patristic field. Of course, we would have preferred if Dr. Shapland had prepared a text to go with the translation, especially since he adds such an extensive commentary. It is to be hoped that the Kirchenvaeter-Kommission of the Prussian Academy, whose great edition of the text of Athanasius is in progress, will soon provide us with a critical text. It must be admitted that it would have been difficult to anticipate this edition. There is no doubt that everybody interested in the development of the Christian doctrine will be grateful to the translator for having made these valuable documents available to the English-speaking world in a reliable version and an attractive form.

J. QUASTEN.

The School of Theology,
The Catholic University of America.



OUR BISHOPS SPEAK: National Pastorals and Annual Statements of the Hierarchy of the United States, Resolutions of Episcopal Committees, and Communications of the Administrative Board of the National Catholic Welfare Conference, 1919-1951. With a foreword, notes, and index by the Very Rev. Raphael M. Huber, O.F.M. Conv. Milwaukee: Bruce Publishing Company, 1952. Pp. 402. \$6.00.

To the Very Reverend Raphael Huber, O.F.M. Conv., we are indebted for having gathered into one handy volume the official pronouncements of the American hierarchy since 1919 as follows: (1) the pastorals of the archbishops and bishops of the United States, published on the occasion of their annual meetings in Washington, D.C.; (2) letters sent in the name of the archbishops and bishops of the United States to individuals; (3) resolutions of episcopal committees; and (4) statement of the Administrative Board of the National Catholic Welfare Conference.

There are eighty-two documents in all, covering a wide range of topics, though chiefly concerned with social problems. Arranged in chronological order within the above-mentioned classifications, they reflect the history of these last three decades,

and the keen spiritual insight of our American bishops into the dangers threatening the flock of Christ and the welfare of the country as a whole.

This collection of documents will serve as a sequel to the volume edited by the late Monsignor Peter Guilday, through the NCWC, *The National Pastorals of the American Hierarchy: 1791-1919*. Together they reveal the position of the Church in America on numerous questions of ecclesiastical and civic importance from the days of Bishop John Carroll down to the present. The historian will welcome this recent publication, containing as it does certain documents taken from the archives of the NCWC and published here for the first time.

Obviously a work entitled, *Our Bishops Speak*, deserves the serious attention of the American public. It presents a record of inspired religious leadership, and contains many principles applicable to present-day problems. The Catholic reader will be proud of this leadership, and the fairminded non-Catholic cannot help being impressed. May our bishops' audience be large and receptive!

BERNARD T. RATTIGAN.

Department of Education,
The Catholic University of America.

BOOKS RECEIVED

Educational

Connelly, Thomas R. *The Registrar*. Newark: Washington Irving Publishing Co. Pp. 83.

Garrison, Karl C. *Growth and Development*. New York: Longmans, Green and Co. Pp. 559. \$5.00.

Kinney, Lucien B., and Purdy, Richard C. *Teaching Mathematics in the Secondary School*. New York: Rinehart and Co., Inc. Pp. 381. \$5.00.

Morse, William C., and others. *Studies in the Psychology of Reading*. University of Michigan Monographs in Education, No. 4 (April, 1951). Ann Arbor, Mich.: University of Michigan Press. Pp. 188. \$3.00 cloth; \$2.50 paper.

Seyffer, Charlotte. *The Organization of Hospital Nursing Services*. Washington, D.C.: Catholic University of America Press. Pp. 148. \$2.75.

Stapley, Maurice E. *Story of a Workshop*. Bloomington, Ind.: Indiana University Bookstore. Pp. 47. \$1.00.

Textbooks

Davis, Ira C., and others. *Science—A Story of Discovery and Progress*. New York: Henry Holt and Co. Pp. 562. \$3.44.

Douglass, Harl R., and others. *Everyday Mathematics*. Revised Edition. New York: Henry Holt and Co. Pp. 504. \$2.48.

McGuire, Edna. *The Story of American Freedom*. Macmillan History Series. New York: Macmillan Co. Pp. 438.

Meister, Morris and others. *Science for a Better World*. New York: Charles Scribner's Sons. Pp. 778. \$3.20.

Reed, Edna M. and others. *Teacher's Guidebook for Stories From Near and Far*. New York: Charles Scribner's Sons. Pp. 99. \$0.80.

Reed, Edna M. *Teacher's Guidebook for Stories of Now and Long Ago*. New York: Charles Scribner's Sons. Pp. 86. \$0.80.

Reed, Edna M., and others. *Teacher's Guidebook for Stories Old and New*. New York: Charles Scribner's Sons. Pp. 88. \$0.80.

Rogers, Lester B., and others. *Story of Nations*. New York: Henry Holt and Co. Pp. 730. \$4.16.

General

Curran, S.J., Francis J. *Why Not An Ambassador to the Vatican?* St. Louis: Queen's Work. Pp. 32. \$0.10.

Gillis, J. H., and McMahon, J. A. *Our Union In and With Christ*. The Encyclical *Mystici Corporis Christi* Arranged and Simplified. Antigonish, Nova Scotia: St. Francis Xavier University, Alumni Office. Pp. 53. \$0.60.

Graham, S.J., Robert A., and Hartnett, S.J., Robert C. *Diplomatic Relations with the Vatican*. New York: America Press. Pp. 48. \$0.25.

Huber, O.F.M. Conv., Raphael M. *The Part Played by Religion in the History of Education in the United States of America*. Rensselaer, N.Y.: Conventual Franciscan Publications. Pp. 36.

Schuyler, S.J., Joseph B. *Four Writers and God's Word*. St. Louis: Queen's Work. Pp. 40. \$0.10.

State University of New York. *Man's Loyalties and the American Ideal*, Proceedings of the Second Annual Symposium. Albany, N.Y.: State University of New York. Pp. 136.



* If you are attending the National Catholic Educational Association convention in Kansas City (April 15-18), be sure to stop in and see us. Our booth numbers are 156-158. We have for our visitors this year a little gift that is quite unique—*Geo. A. Pflaum, Publisher, Inc.*, 38 W. 5th St., Dayton 2, Ohio—publisher of the *School MESSENGERS*, the *Confraternity MESSENGERS* and *TREASURE CHEST*.

KANSAS
CITY

you are cordially invited
to visit

BOOTH 120

to see our instructional programs, all planned and written to meet the needs of children today

silver
burdett
company

in reading

spelling

arithmetic

literature

geography

music

science

new york

chicago

dallas

san francisco

P. S. Ask for your copy of a new professional brochure: **administering and evaluating a diocesan arithmetic program.**

If you are interested in essentials—

W O R S H I P

(formerly "Orate Fratres")

AMERICA'S PIONEER LITURGICAL REVIEW

- now begins its 26th year with an autographed blessing from Pope Pius XII
- regularly contains articles by front-line theologians, liturgists, and Christian social thinkers from France, Germany, England, Ireland, Austria, Italy
- features a **TIMELY TRACT** each month by Rev. H. A. Reinhold
- is written by and for priests, religious, and the apostolic, informed laity

TRIAL SUBSCRIBERS become PERMANENT READERS

THE LITURGICAL PRESS

St. John's Abbey, Collegeville, Minn.

Please send **WORSHIP** for ☐ 1 year (\$3.00; outside U.S.A. \$3.50)
 ☐ 2 years (\$5.00; outside U.S.A. \$6.00)

Name

Address

City Zone State

Paste Paper



With

Best-Test

For every pasting and mounting use. Clean, speedy—excess rubs off. Will not curl, shrink or wrinkle paper. Tube to 5-gallon sizes at art, stationery and photo stores everywhere.

WRITE FOR CIRCULAR

UNION RUBBER & ASBESTOS CO.
TRENTON, N. J.

BEST-TEST

MAKES PASTING A PLEASURE

SENCO RULERS & YARDSTICKS



YARDSTICK SCHOOL RULER

Manufactured by
SENeca
NOVELTY CO., INC.
201-207 Fall St. Seneca Falls 13, N. Y.

SERVING All INSTITUTIONS



FULL COLOR FILMSTRIPS

“AMERICA AT WORK”

Grade Level Intermediate and Jr. High
Complete Set Of Nine Full Color Filmstrips—\$25.00
MAIL THIS COUPON NOW!
FOR PREVIEW SET(S) OF PREVIOUS RELEASES

Gentlemen:

Kindly send the filmstrip(s) checked below. It is understood that these sets may be returned within ten (10) days if not fully satisfied. Each set nine filmstrips—price \$25.00

() Kindly send FREE the fully illustrated 1951-1952 edition of the EYE GATE FILMSTRIP CATALOG.

- | | |
|--|--|
| () America At Work | () Cities Of Our Country |
| () Some European Neighbors | () Animals And Their Ways |
| () Literature For Children | () Bridging The Decades |
| () Old World Backgrounds of American History | () America Expands Its Boundaries |
| () Some Islands And Countries Of The Western Hemisphere | () Men Who Helped Us Find Out |
| () Our Pets | () Work and Play With Numbers |
| | () Artists Of Many Lands And Many Times |
| | () Manners Make A Difference |

School
Address
Authorized by Title



EYE GATE HOUSE, Inc.

AUDIO VISUAL AIDS TO INSTRUCTION

330 WEST 42nd STREET • NEW YORK 18, N. Y.

In answering advertisements please mention THE REVIEW

3b

BOUND VOLUMES

The Catholic Educational Review

We have on hand a few bound sets of Vol. 1-5 (containing 5 issues each) and Vol. 20-32 (containing 10 issues each).

Price:
Volumes 1-5: \$4.00 a volume; Volumes 20-32: \$6.00 a volume

The Catholic Educational Review
THE CATHOLIC UNIVERSITY OF AMERICA
WASHINGTON 17, D. C.

A Treasured Gift for YOU . . . and YOURS . . . FOREVER!

New Catholic Edition of the HOLY BIBLE

BRAND NEW, GRAND NEW, complete, Holy Bible—both Old and New Testament in one volume. Just what you have been meaning to buy for years. This edition has special pages for Your Family Records. You can pass it down to your children as an heirloom, with priceless data as to grandparents, births, marriages, and death dates of loved ones. It will become the most valued book you ever owned. . . . God's Words to guide you in any and every undertaking. When you receive this, you will place it in a prominent place in your home so all may pick it up and read for 15 minutes or more daily, to gain the increased indulgences of 3 years recently bestowed on this practice and an added 500 days for Gospel

book reading and kissing these pages while saying, "May the reading of the Gospel be our salvation and protection." Note the fine large type, indexes, maps in color, notes and explanations, in understandable English. You will recommend it to others, too, because you will be proud to show them the beautiful bindings of flexible leather. Start NOW to obey the teachings of so many Popes by daily Scripture reading for a fuller, richer life for all your family. Feel free to return it for full refund, if you are not fully satisfied within 7 days. You'll be so pleased you'll tell your friends, so as to share your joy. **ORDER YOURS NOW!**

No. 5 STUDENT EDITION — \$4.98
Black cloth, red edges, gold stamping.

No. 10 DELUXE EDITION — \$9.98
Black leather, gold edges. 30 2-tone illustrations. Bridal White, Im. Leather, gold edges. State which.

No. 18 MASTERPIECE EDITION — \$17.98
Christ's Words in Red Letters. 14 Colored illustrations. plus 30 two-tone. Black Leather.

If Thumb Index is desired add \$2.00 to price.

FREE Authoritative booklet on "Happiness in Marriage"—How to attain and increase it, by Rev. A. H. Dolan, O.Carm. Imprimatur of Archbishop S. A. Stritch of Chicago. Correct answers to questions such as Obedience of wives; If love fails; Incompatibility; Overfondness of mothers for children to neglect of husbands; Birth Control; Alcohol and money problems. Recommended by Rev. M. T. O'Neil for all from high school up. Limited quantity, so send the coupon Now!

Write for Free circulars on new Missals and Columbia Encyclopedias.

Mall this handy order coupon Now!

AMERICAN CATHOLIC BIBLE ASSN.
c/o THE CATHOLIC EDUCATIONAL REVIEW
The Cath. Univ. of America, Wash. 17, D. C.
Kindly rush me _____ copies checked with
FREE Book "HAPPINESS IN MARRIAGE"
Holy Bible No. 5 ☐ No. 10 ☐ No. 18 ☐
Thumb indexed No. 7 ☐ No. 12 ☐ No. 20 ☐

Name _____
Address _____
Town _____ Zone _____ State _____



NO-RISK GUARANTEE: If not delighted return books for full refund in 7 days. Attach check, M.O. or cash. Add sales tax where required. No C.O.D.'s accepted. We prepay postage in U.S.A. For Canada add \$1.00 exchange.



LOYOLA UNIVERSITY



Angelus DECALS

Favorites in Catholic
Schools and Colleges
All Over America

Original in Design
Quality in Production
Economy in Cost

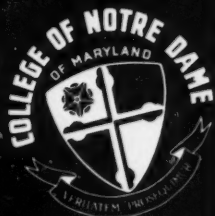
Available in Quantities as Low
as Five Hundred

Write for Catalog and Samples
for Your School

ANGELUS PACIFIC CO.

712 So. Grandview St.
Los Angeles 5, Calif.

Assoc. Member Nat'l Ass'n College Stores





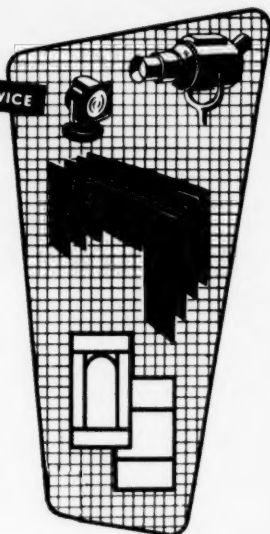
Everything for the Theatre

TRAVELER TRACKS	RIGGING
STAGE CURTAINS	SCENERY
CYCLORAMAS	PAINTS
SPOT LIGHTS	BRUSHES
BORDER LIGHTS	STAGE HARDWARE
FOOTLIGHTS	COSTUMES
FOLLOW SPOTS	MAKE UP
SWITCHBOARDS	GELATINE
SOUND EQUIPMENT	SOUND EFFECTS

THEATRE SERVICE

WORKING MODELS
SPECIFICATIONS
CONSULTATION
PLANS

PRODUCTION SERVICE



PLEASE WRITE FOR CATALOGUE

THEATRE PRODUCTION SERVICE

1430 BROADWAY NEW YORK CITY LONGACRE 5-7039

ON PRESS

Another reprint of

The Catholic Encyclopedia

Volumes One to Fifteen plus Index and Supplement I (1922). Black Cloth.

Price \$100.00 plus postage and packing.

Available Now

May be ordered separately by those already possessing THE CATHOLIC ENCYCLOPEDIA.

Supplement II, loose-leaf, *First* and *Second* Sections, with binder bound in black fabrikoid with capacity to hold seven sections. Price \$11.50. *Third* Section ready in April. Price \$3.50.

THE GILMARY SOCIETY

A Membership Corporation
30 West 16th Street

New York 11

New York

The Finest In

Chenille Emblems And Letters

At Direct-To-You Prices

48 HOUR SERVICE

UPON REQUEST

THE NIXON COMPANY

NIXON BUILDING
INDIAN ORCHARD, MASSACHUSETTS

SEND FOR OUR ILLUSTRATED CATALOG
WITH NEW PRICES ON YOUR LETTERHEAD

The Basis of Education . . . Good Books

What Catholics Believe

by Josef Pieper and Heinz Raskop

The fundamental teachings of the Church in one brief and readable volume. \$2.00

The Soul Afire

An anthology of the Mystics, edited by Father H. A. Reinhold. "The most attractive and instructive anthology of mystical texts published in English."—*Orate Fratres*. \$3.50

What Men Live By

by Leo Tolstoy

Stories and legends, with charity as the central theme, written with a simplicity that appeals to any age. Illustrated. \$2.50

Leisure the Basis of Culture

by Josef Pieper

Reasserts the values of contemplation and worship, and defines true leisure as the basis of Western culture. \$2.75

Pascal's Pensees

"This work, not only because of the presentation of the original but also because of its excellent translation should be found in all libraries."—*Best Sellers*. \$5.00

Journal in the Night

by Theodor Haecker

"Haecker's last journal is a living testament of faith."—*Commonweal*. \$3.50

For complete catalog, address:

PANTHEON BOOKS—11TH FLOOR

333 SIXTH AVENUE

NEW YORK 14, N.Y.

Orphan Boy of Vienna

(with English subtitles)

A 16mm 80 min. film featuring The Vienna Choir Boys in a heartwarming and entertaining story. "—finest film we have ever seen." Sister Angela Rosaire

"It gives us great pleasure to add our meter of praise." National Legion of Decency.

Ten year lease only \$275. A few rentals can also be accepted each year. Rates will be mailed on request by writing to INTERNATIONAL FILM BUREAU.

JORDAN VALLEY— a 19 min.

sound film which presents the geographical background of the Scriptures. Approved for Catholics. Sale \$85 Rental \$5

NEW FILMS

produced by

Rev. Jose A. Sobrino, S.J., Georgetown University.

A series of six 10 min. color films on SPAIN designed for schools in both English and graded Spanish.



**International Film
Bureau, Inc.**

57 E. Jackson Blvd.
Chicago-4, Ill.

Catholic Film Center

Your CATHOLIC Source for
CATHOLIC Films for
CATHOLIC Audiences

29 SALEM WAY, DEPT. C. U.
YONKERS 3 NEW YORK

Send for free copy of

"Catholic Film Directory"

NO OTHER PROCESS REMOVES SCRATCHES FROM FILM!

No matter what other firms may say, only the RAPID FILM TECHNIQUE can achieve POSITIVE SCRATCH REMOVAL, preservation and rejuvenation of old and new film. For over a decade, the leading processors of 16mm, 35mm, originals, Kodachromes, negatives and prints.

For full information, write for booklet B5.
RAPID FILM TECHNIQUE INC.
21 W. 46th ST., NEW YORK 36, N. Y.

*A truly Catholic series
of Basic Readers*

FAITH AND FREEDOM

NEW EDITION

This popular basal reading series, written by Catholics for Catholic schools, provides full equipment for learning to read—and, in addition, stories which both appeal to children and instill strong Catholic principles of Christian social living.

The New Edition includes simplified vocabulary, new pre-reading and phonics materials, attractive workbooks, detailed teachers' manuals with expert guidance at every point. Write for detailed information to

NEW YORK 11 **Ginn and Company** CHICAGO 16
ATLANTA 3
HOME OFFICE: BOSTON
DALLAS 1 COLUMBUS 16 SAN FRANCISCO 3 TORONTO 5

PRINCIPLES! SUPERVISORS!

Attend the N.C.E.A. and learn for yourselves how our "SPECIAL PLAN" for servicing **SCHOOLS EXCLUSIVELY** has profited Teachers and Students alike in **HUNDREDS OF CATHOLIC SCHOOLS** all over the United States.

- - - This constructive program cost you **NOTHING** and many **EDUCATORS AGREE** it gives every Student a better understanding of all types of Pen work and general writing.

- - - Learn how using INK for beginners can be a **PLEASURE** instead of a **NIGHT-MARE**.

If you are not attending the 49th N.C.E.A. You and your School can still profit by mailing in the COUPON BELOW, and you will RECEIVE IMMEDIATELY:

.....
➔ **FREE INFORMATION** about our School Program

➔ Plus, **A VALUABLE GIFT** with no obligation.

Mail School

Today Street Address

City Zone State

➔ **SCHOOL PEN CO., 3916 Detroit Ave., Toledo 12, Ohio**

SELF-AIDS IN ENGLISH USAGE

By L. J. O'ROURKE, Ph.D.

For regular and review classes, high school

"Before using *Self-Aids*, only 18% of our high school senior students exceeded the 12th grade average on a standardized English-usage test; afterwards, 92.3% exceeded this average. Before, none exceeded the top 1% of high school seniors; afterwards, 65.4% exceeded this group."—Sister Marie Chantal, I.H.M., St. Mary Academy, Monroe, Mich.

"*Self-Aids* is more adaptable to individualized instruction and to self help than any other text we have found. The organization of drill material into three levels of competence is a decided asset and increases the book's usefulness."—David Cameron, English Dept., Evanston Township High School, Evanston, Ill.

"The reference section is comprehensive and clear in its coverage of grammatical principles; the drill material offers excellent review for our senior classes."—Vera L. Banks, Central High School, Sioux City, Iowa.

"We found the text better for remedial materials than any we have hitherto used, the rules being so easily related to the illustrations of sentences."—Jeannette L. McGill, English Dept., New Rochelle High School, New Rochelle, New York.

224 pages, cloth. Net price to schools, 96¢ plus postage.

Survey Test (75 items) Form J. \$1.00 per 50, plus postage.

Achievement Test, Form K. \$1.00 per 50, plus postage.

SPECIAL OFFER: Sample copy of *SELF-AIDS* plus *Teacher's Handbook* containing Survey, Progress, and Achievement Tests, \$1.00 postpaid.

O'ROURKE AIDS IN PLACEMENT AND GUIDANCE

(For Grades 9-12. Sold in packages of 50. Prices include accessories and postage.)

O'Rourke Survey Test of English Usage, Form H*	.....\$1.25
O'Rourke Achievement Test of English Usage, Form N*	.....\$1.25
O'Rourke Survey Test of Vocabulary, Form X-4*	.....\$1.75
Reading Power Test, Form H	.....\$1.50
Reading Test, Central Thought and Meaning, Form F	.....\$1.75
(Above tests used in Carnegie Nationwide Surveys)	
Clerical Aptitude Test, Clerical Problems	.....\$1.75
Clerical Aptitude Test, Reasoning Test	.....\$1.75
Mechanical Aptitude Test, Form A*	.....\$3.25
Sample Set of 8 tests listed above	.....\$1.00
Specimen Set of any one of above tests	.....\$ .25
General Classification Test, Sr. Grade, Form L (Intelligence test, 12th grade)	.....\$3.25

THE PSYCHOLOGICAL INSTITUTE

POST OFFICE BOX 1117

LAKE ALFRED

FLORIDA

*ALTERNATE FORMS AVAILABLE

In answering advertisements please mention THE REVIEW

WELCOME!

**to the 49th Annual NCEA Convention -
Kansas City, Mo.**

*Visit our booth, number 95 and see these
publications on display:*

ST. AUGUSTINE'S DE CIVITATE DEI—MOST\$2.50
A Latin text for Seminaries, Colleges and Universities

HISTORY OF EDUCATION—McCORMICK AND CASSIDY\$4.00

A GENERAL HISTORY OF THE CHRISTIAN ERA—WEBER\$4.00
Vol. II—1517-1947 (revised)

LESSONS IN LOGIC—TURNER\$1.50

RELIGION OUTLINES FOR COLLEGES—COOPER

Course I—The Catholic Ideal of Life\$1.70

Course II—The Motives and Means of Catholic Life\$1.60

Course III—Christ and His Church\$2.00

Course IV—Life Problems\$1.60

MUSIC BOOKS—JUSTINE WARD

THE CAPITOL SPELLER—FORAN AND IRMINA

Grades two through eight

Workbook edition (paper cover)44¢

Text edition (case bound)85¢

Order from:

**THE CATHOLIC EDUCATION PRESS
Washington 17, D. C.**

In answering advertisements please mention THE REVIEW